ANNUAL BIBLIOGRAPHY

OF

INDIAN HISTORY AND INDOLOGY

Vol. V

FOR 1942

BOOKS AND ARTICLES ON INDIAN HISTORY
AND INDOLOGY IN PARTICULAR
and
ASIATIC STUDIES IN GENERAL

BY
BRAZ A. FERNANDES

BOMBAY HISTORICAL SOCIETY
1949

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INTRODUCTION

In presenting this Fifth Volume of the *Annual Bibliography* for 1942, we make no apology for its late appearance. We blame the public institutions and provincial governments for not giving us financial aid to carry out this important national work. We must, however, disclose to our members that we shall henceforth be able to give uninterrupted service. This has been made poossible by the timely aid and encouragement given by the Government of India.

As is our custom, important publications of 1941 which were omitted in Vol. IV, are included in this, and similarly, publications of 1942 which may be found omitted in this, will be listed in the next volume if our attention is drawn to them. Reviews of important publications will always be included.

Large number of circulars and data blanks were sent to publishers and authors during the year, but the response was not so encouraging as on previous occasions. It is needless to stress the point that publishers and authors who send us their publications or particulars of their publications do a good turn to themselves by placing their work before the world scholars, and incidentally, help us to make our work complete. It is in a co-operative spirit we ask—you help us and we help you. And yet, we received communications from two of the Indian publishers asking us to remit sufficient amount of money to meet the cost of filling up the blanks and the necessary postage. Fortunately, the publications of these two firms were not important to scholars, and we decided at the last moment to omit all their publications. Hence scholars will find certain numbers omitted in this volume.

There is a new spirit abroad; leagues and societies are springing up everywhere for the propagation of Indian Art

and Culture. There is, however, a danger that all these well-intentioned efforts may become entirely nugatory owing to a disregard to certain fundamental problems and difficulties. Art is not, or at all events not yet, a well defined subject. Some mean by "Art" the graphic and plastic Arts only; others include Poetry, Drama, Music and Dance. Some would not allow actors or performers of any kind to rank as artists, others see in the dancer the greatest artist of all. Again, Art has been called "the highest philosophy", as such it would include conduct and become related to religion and politics.

It is stated that British policy in India "gave the death-blow to Indian literature by the introduction of a system of education which produced men who did not know the value of their own culture and forgot their literature". This attitude is deplorable. To blame an education which has slowly and undeniably brought civilisation and political awakening in an illiterate and backward country is not worthy of those who are responsible for such statements. On the contrary, it must be admitted that Indian and other Oriental cultures, consigned to the realms of obscurity by centuries of neglect, have emerged mainly through Western education and research to a stage of appreciation, understanding and development.

The picture of a revolution in education to be wrought out in a free India with the complete abandonment of the present system is constantly held up before the public eye by some of the leading politicians of the day. As an item of political propaganda it has its charms, but when the time comes for transforming this vision into reality, there will most probably be a different tale to tell.

Macaulay's famous Minute is responsible for the introduction of Western education in India. Macaulay's avowed aim was to emancipate the Indian mind from the trammels of traditional learning, both Sanskrit and Arabic, which, whatever its cultural value, was thoroughly useless from a practical standpoint. Instead, he advocated a study of the practical science and of the history and economics according to

Western methods. He was conscious of the danger, from a purely British standpoint, of initiating the people of India into the political theories and ideas of liberty propounded by Burke and Mill, but he, and in his wake, the British administrators of India, stood up for the right system of education in scorn of consequence.

Indians took enthusiastically to this system because they felt that the traditional teaching of the Pundit and the Moulvi led them nowhere. It is wrong to suggest that the aim of British policy was to kill indigenous culture. It would have paid the British to have encouraged it and kept Indians tied permanently to the ancient anachronic system which prevailed. Nor is it fair to suggest that British policy discouraged or even neglected Oriental learning. Every college in India has taught Sanskrit, Arabic and Persian; for the last 150 years, since the time of Sir William Jones, every effort has been made to rescue the great classics of the East from oblivion.

In these days of paper control it is easy for governments to forget that good books are a nation's cheapest and most effective ambassadors. The national outlook is often explained more acceptably by its authors than by its statesmen. Especially is this so in India which needs more writers who can, without the bias of politics, describe the national way of life, its thoughts, traditions and culture, and the life of the ordinary citizen. There is infinite variety in India, with its multiplicity of dress, customs, religions and races. Books written attractively and circulated widely abroad' would explain the colourful and varied pattern of Indian life, and being free from propaganda, would result in a wider understanding by other countries. There are heartening signs of awareness of this fact.

We have to record the passing away of two of the foremost scholars during the year 1942. Sir Akbar Hydari, who will be chiefly remembered as the creator of modern Hyderabad which he served as Finance Member of the Nizam's

Executive Council and later as President of that Council, died at New Delhi after a short illness on 8th January.

Sir Akbar was broadminded and tolerant in his views. He was responsible for the steps taken by the Nizam's Government for the preservation of the frescoes of Ajanta. He was a discerning admirer of Indian Painting and Architecture and gave his support and encouragement wherever necessary for the promotion of culture and artistic interests. One of his most memorable achievements was the establishment of the Osmania University in Hyderabad where he made Urdu the medium of instruction for students.

The death of Mahamahopdhyay Phanibhushan Tarkabagis, which occurred on January 27th, has removed from our midst a Sanskrit scholar of the very first rank, who had combined methods of Western research with the depth and thoroughness of learning associated with ancient seats of Sanskrit culture.

His most enduring work is a translation, with commentary of the philosophical system of Batsyayan, publised in five volumes by the Bhangiya Sahitya Parishad. Pandit Parkabagis received the title of Mahamahopadhyay in 1926. He had been intimately connected with various learned bodies in Calcutta. His profound knowledge and understanding of Hindu philosophy won for him the esteem and admiration of all who had opportunity of coming into his contact.

As this volume covers publications of 1942, we have retained the old geographical classification as India was not then partitioned.

Titles of Reviews are shown in square brackets.

ABBREVIATIONS

Ed. ... Editor, Edited by
Edn. ... Edition
Pub. ... Publisher(s), Published by
Tr. ... Translation, Translator(s), Translated by

LIST OF PERIODICALS WITH ABBREVIATIONS USED

ABIHI. ... Annual Bibliography of Indian History and Indology. *Pub.* Bombay Historical Society, Bombay.

ABORI. ... Annals of Bhandarkar Oriental Research Institute. *Ed.* A. B. Gajendrakadkar and R. N. Dandekar. *Pub.* The Institute, Poona.
Vol. XXIII (1942)

AI. ... Ars Islamica. The Research Seminary in Islamic Art. Institute of Fine Arts, University of Michigan. 11¾"x 8¾".
Vol. IX (1942)

AJA. ... American Journal of Archaeology, Quarterly. *Pub.* by the Archæological Institute of America. 10¾"x 7¾".
Vol. 46 (1942)

AJP. ... American Journal of Philology. 8½"x 5¾". The John Hopkins Press, Baltimore.
Vol. LXIII (1942)

AOR. ... Annals of Oriental Research of the University of Madras. *Pub.* The University. Twice a year. Each article is paged separately.
Vol. VI (1942)

AP. ... The Aryan Path. *Ed.* Sophia Wadia, "Aryasangha", Malabar Hill, Bombay 6, Monthly, 9¾"x 6½".
Vol. XIII (1942)

AR. ... The Asiatic Review, Incorporating the Proceedings of the East India Association. *Pub.* East & West, Ltd., 3, Victoria Street, London. Quarterly, 9¾"x 6".
Vol. 38 (1942)

Asia. ... Asia. Monthly Magazine. *Ed.* Richard J. Walsh. *Pub.* Asia Magazine, 40, East 49th Street, New York. $11\frac{1}{2}$"x $8\frac{1}{2}$".
Vol. XLII (1942)

Aty. ... Antiquity, Quarterly Review of Archaeology *Ed.* O.G.S. Crawford and Roland Austin. 24, Parkend Road, Glouscester, England. $9\frac{1}{2}$"x$6\frac{1}{2}$".
Vol. XVI(1942)

BaV. ... Bharatiya Vidya. Journal of the Bharatiya Vidya Bhavan. $9\frac{3}{4}$"×$6\frac{1}{2}$". Twice a year. Bombay.
Vol. III, Pt. 2; Vol. IV, Pt. 1 (1942)

BBA. ... A. B. & C. I. Ry. Annual, 1942.

BDCRI. ... Bulletin of the Deccan College Research Institute. *Pub.* The Deccan College Post-Graduate and Research Institute, Poona. $2\frac{1}{2}$"×$6\frac{1}{2}$"
Vol. III, Pts, 2, 3, and 4 (1242)

BISMQ. ... Bharata Itihasa Samshodhaka Mandala Quarterly. Text, mostly Marathi. *Pub.* The Mandala,, 312/3, Sadashiv Peth. Poona.
Vol. XXII, Pts. 3 and 4; Vol. XXIII, Pts. 1 and 2

BmV. ... Brahmavidya. The Adyar Library Bulletin. $8\frac{1}{2}$"×$5\frac{1}{2}$". Quarterly. Adyar Library, Adyar (Madras).
Vol. VI (1942)

BPP. ... Bengal: Past and Present. Journal of Calcutta Historical Society; *Ed.* Percy Brown. *Pub.* The Society, 3, Nawab Abdur Rahman Street. Calcutta.
Vol. LXII (4921) Serial No. 125

BRVRI. ... Bulletin of the Rama Varma Research Institute *Pub*- The Institute, Trichur, Cochin State. Twice a year. $9\frac{1}{2}$"×$7\frac{1}{4}$".
Vol. X (1942)

BSOS. ... Bulletin of the School of Oriental and African Studies (University of London). *Ed.* Prof. R. L. Turner; *Pub.* The School of Oriental and African Studies Library, Clarance House, 4, Central Building, Mathew Parker Street, London. $10\frac{1}{2}'' \times 6\frac{3}{4}''$
Vol. X, No. 4. (1942)

CGR. ... Calcutta Geographical Review. *Pub.* The Calcutta Geographical Society, Ausutosh Road, University of Calcutta.
Vol. IV. Pts. 1 and 2 (1942)

CH. ... Current History: Incorporating Events, Forum and Century.$7\frac{1}{2}'' \times 5\frac{1}{2}''$. Monthly. *Pub.* Events Publishing Co. Inc., 225, Varick Street, New York.
Vol. II, March to June; Vol. III, Sept. to Dec. (1942)

CR. ... The Calcutta Review. An Illustrated Monthly. Third Series. *Pub.* The University of Calcutta. $9\frac{1}{4}'' \times 6''$. Senate House, Calcutta.
Vols. 82, 83, 84, and 85 (1942)

EHI. ... The English Historical Review. *Ed.* J.G. Edwards and Richard Pares. *Pub.* Longmans Green & Co., 43, Albert Drive, London.
Vol. LVII (1942)

EI. ... Epigraphia Indica and Record of the Archaeological Survey of India. *Ed.* N.P. Chakravarti, Government Epigraphist for India. *Pub.* Manager of Publications, Delhi.$11'' \times 9\frac{3}{4}''$,
Vol. XXVI, Pt. 4 (October 141) Published in 1942. Pt. 5 (January, 1942)

ER. ... The Educational Review. *Ed.* S. Kannan, 2/16, Mount Road, Madras.
Vol. XLVIII(1942)

FGSTM ... Forbes Gujarati Saba Traimasik (Quarterly Journal of Forbes Gujarati Saba), Ahmedabad.
Vol. VI, Pt. 4, Vol. VII, Pts. 1, 2 and 3 (1942)

GJ. ... The Geographical Journal. *Pub.* The Royal Geographical Society, Kensington Grove, London, S. W. $9\frac{1}{2}'' \times 5\frac{3}{4}''$, Monthly.
Vol. 99, Jan. to June; Vol. 100 July to Dec. (1942)

GM. ... The Geographical Magazine. *Ed.* Ivy Davison, *Pub.* The Geographical Magazine Ltd., by Chatto and Windus, 40/42, William IV Street, London, W. C. 2. $9\frac{1}{4}'' \times 7\frac{1}{4}''$. Monthly.
Vol. XV (1942)

GR. ... The Geographical Review. Journal of the American Geographical Society, Broadway at 156th Street, New York.
Vol. XXXII (1942)

HA. ... The Hyderabad Academy. Issued by Board of Publication, The Hyderabad Academy, Hyderabad. Occasional. Study No. 3 (1942)

HR. ... The Hindustan Review. Record and Critical Survey of Indian Affairs *Pub.* The United Press, Ltd., Patna, Monthly $9\frac{1}{2}'' \times 7''$.
Vols. LXXV and LXXVI (1942)

HYJMU. ... The Half Yearly Journal of the Mysore University. New Series. Section A (Arts). *Pub.* The University of Mysore $10'' \times 7\frac{1}{2}''$;
Vol. II, Pt. 2; Vol. III, Pt. 1 (1942)

IAL. ... Indian Art and Letters. *Pub.* The India Society, 3, Victoria Street, London. $11'' \times 8\frac{1}{2}''$ Twice a year.
Vol. XVI (1942)

IC. ... Indian Culture. Journal of the Indian Research Institute, Calcutta. 170, Maniktala Street,

Calcutta. $9\frac{1}{2}'' \times 6\frac{1}{4}''$. Quarterly. Vol. begins in July.
Vol. VIII, Pt. 4; Vol. IX, Pts. 1, 2 and 3. (1942)

IGJ. ... The Indian Geographical Journal (Formerly: The Journal of the Madras Geographical Association). $9\frac{1}{2}'' \times 6\frac{1}{2}''$, Monthly. *Pub.* The Indian Geographical Society, Gopalapuram, Madras.
Vol. XVII (1942)

IHQ. ... The Indian Historical Quarterly. *Ed.* Narendranath Law; 9, Panchanan Ghose Lane, Calcutta, *Pub.* The Calcutta Oriental Press, Ltd. Quarterly, $9\frac{1}{2}'' \times 6\frac{1}{2}''$
Vol. XVIII (1942)

IJPS. ... The Indian Journal of Political Science. *Ed.* Beni Prasad. *Pub.* The Indian Political Science Association, University of Allahabad. $9\frac{1}{2}'' \times 6''$, Quarterly.
Vol. IV (1942)

ILN. ... Illustrated London News Vol. 200 (1942)

ILQ. ... The Iran League Quaterly. Official Organ of the Iran League, Bombay, *Ed.* Sohrab J. Balsara, *Pub.* The League, Bombay. $9\frac{3}{4}'' \times 7\frac{1}{2}''$.
Vol. XII, Pts. 2, 3 and 4; Vol. XIII, Pt. 1 (1942)

IR. ... The Indian Review. *Ed.* G. A. Natesan, Madras Monthly.
Vol. 43 (1942)

IsC. ... Islamic Culture. An English Quarterly. *Pub.* The Islamic Culture Board, Hyderabad (Dn.) $10\frac{3}{4}'' \times 7\frac{3}{4}''$.
Vol. XVI (1942)

JA. ... The Jain Antiquary. *Pub.* The Central Jaina Oriental Library (Jain Siddhanta Bhavan), Arrah, Bihar. $8\frac{1}{2}'' \times 6\frac{1}{2}''$, Twice a year.

With this journal is published and bound, the Jaina Siddhanta Bhaskara. See *JSB*

JAOS. ... Journal of the American Oriental Society *Ed.* Zellig S. Harris. Associated Eds. Murray B. Emeneau and George A. Kennedy. *Pub.* The Society, Yale University Press, New Haven, Connecticut. 10″×8″, Quarterly.
Vol. 62 (1942)

JARS. ... The Journal of Assam Research Society (Kamarupa Anusandhan Samiti). *Ed.* S. C. Goswami, assisted Board of Editors. *Pub.* the Samiti, Gauhati, Assam. 9½″×6¼″ Quarterly.
Vol. IX (1942)

JAU. ... Journal of the Annamalai University. *Ed.* B. V. Narayanaswami Naidu, assisted by Editorial Board. *Pub.* The University. Annamalainagar. 9½″×7½″. Twice a year.
Vol. XI, Pt. 3; Vol. XII Pt. 1 (1942)

JBBRAS. ... Journal of the Bombay Branch of the Royal Asiatic Society (New Series). *Pub.* The Society, Town Hall, Bombay. 9¾″×6½″, Once a year.
Vol. 18 (1942)

JBHU. ... Journal of the Benares Hindu University, Benares.
Vol. VI (1941-42)

JBORS. ... The Journal of the Bihar and Orissa Research Society. Patna. 9¼″×6¼″. Quarterly.
Vol. XXVIII (1942)

JGIS. ... The Journal of the Greater India Society. 35, Badur Bagan Row, P. O. Amherst Street, Calcutta. 9½″×6″. Twice a year.
Vol. IX (1942)

JGRS. ... Journal of the Gujarat Research Society. The University Hostel, 79, Queen's Road, Bombay. 9½″×6½″. Quarterly (English-Gujarati text)
Vol. IV (1942)

JIH. ... Journal of Indian History. *Ed.* Dewan Bahadur S. Krishnaswami Aiyangar, Rao Bahadur C. S. Srinivasacharyar and V. R. Ramachandra Dikshitar. *Pub.* G. S Press, Narasingapuram Street, Mount Road, Madras. 9½"x 6". Three times a year.
Vol. XXI (1942)

JISOA. ... Journal of the India Society of Oriental Art. *Ed.* Abanindranath Tagore and Stella Kramrisch. *Pub.* The Indian Society of Oriental Art. 11, Wellington Square, Calcutta. 11"x 9".
Vol. X (1942)

JKRCOI ... Journal of K. R. Cama Oriental Institute. Apollo Street, Bombay.
Vol. XXXV (1942)

JMA. ... The Journal of The Music Academy; Madras. A Quarterly devoted to the advancement of the Science and Art of Music. 9½"×6¼". *Pub.* The Music Academy, 306, Thambu Chetti Street, Madras.
Vol. XIII (1942)

JMU. ... Journal of the Madras University. *Ed.* S. S. Suryanarayana Sastri, assisted by Board of Editors. 9"×6½". Twice a year.
Vol. XIV (1942)

JNSI. ... The Journal of the Numismatic Society of India. 9½"×6½". Twice a year. Prince of Wales Museum, Bombay.
Vol. IV (1942)

JOM. ... Journal of Osmania University (Faculties of Theology and Arts). Issued by the Board of Research (Theology and Arts), Osmania University, Hyderabad (Dn).
Vol. IX (1942)

JPS. ... The Journal of the Polynesian Society. Devoted to the Study of the native peoples of Polynesia and related Ocianic Regions. *Pub.* The Society. Wellington, New Zealand 9″×6″, Quarterly.
Vol. 51 (1942)

JRAS. ... Journal of the Royal Asiatic Society of Great Britain and Ireland, with which is incorporated the Society of Biblical Archaeology. *Pub.* The Society, 74, Grosvenor Street, London. W. I. 8½″×5½″. Quarterly.
Vol. 1942 Pts. 1 and 2.

JRASBL. ... Journal of the Royal Asiatic Society of Bengal. Letters, *Pub.* The Society, 1, Park Street, Calcutta. 9¾″×5″. Twice a year.
Vol. VIII (1942)

JSB. ... Jain Sidhanta Bhaskara (Hindi Text) Issued with *JA.* Central Jaina Oriental Library, Arrah, Bihar.
Vol. VIII (1942)

JSHS. ... The Journal of the Sind Historical Society. *Ed.* A. B. Advani and N. M. Billimoria. *Pub.* The Society, Marston Road, Karachi. 9¾″×6½″ Three times a year.
Vol. VI (1942)

JSVOI. ... Journal of the Sri Ventatesvara Oriental Institute. *Ed.* P. V. Ramanujaswami. *Pub.* The Tirumalai-Tirupati Devasthana, Tirupati South India. 9½″×6½″. Twice a year.
Vol. III (1942)

JTSML. ... The Journal of the Tanjore Sarasvati Mahal Library. *Ed.* S. Gopalam *Pub.* The Administrators of the Library. Tanjore. 9½″×6½″ Twice a year.
Vol. II, Pt. 2; Vol. III, Pt. 1 (1942)

JUB. ... Journal of the University of Bombay. 9½″×6½″ Five issues a year (Only Pts. 1, 2 and 4 are included in this Bibliography).
Vol. XI (1942)

JUPHS. ... The Journal of United Provinces Historical Society. 80, Latouche Road, Lucknow.
Vol. XV (1942)

KHR. ... The Karnataka Historical Review. *Ed.* N. S. Kamalapur. *Pub.* The Karnataka Historical Research Society, Dharwar. 9½″×6½″. Twice a year.
Vol. VI (1939) Published in 1942.

LB. ... The library Bulletin. Organ of the Indian Library Association. 34, Chittaranjan Avenue, Calcutta. 9½″×6½″. Quarterly.
Vol. I (1942)

LOL. ... Luzac's Oriental List and Book Review. Quarterly. *Pub.* Luzac & Co., 46, Great Russell Street, London.
Vol. LIII (1942)

Man. ... Man: A Record of Anthropological Science Published under the Direction of the Royal Anthropological Institute of Great Britain and Ireland. London.
Vol. XLII (1942)

M-B. ... The Mhaha-Bodhi: Journal of Maha Bodhi Society. *Ed.* Kalidas Nag. *Pub.* The Mahabhodi Society, 4a, College Square, Calcutta. 9½″×6″. Monthly.
Vol. 50 (1942)

MII. ... Man in India. A Quarterly Record of Anthropological Science with special reference to India *Ed.* Rai Bahadur Sarat Chandra Roy. Church Road, Ranchi. 8½″×5½″.
Vol. XXII (1942)

MUJ. ... Muslim University Journal. *Ed.* Dr. Hadi Hasan. *Pub.* Shaikh Abdur Rashid, Muslim University, Aligarh. $9\frac{1}{2}'' \times 6\frac{1}{2}''$
Vol. March 1942.

NIA. ... New Indian Antiquary. A Monthly Journal of Oriental Research. *Ed.* S. M. Katre and P. K. Gode. $9\frac{1}{2}'' \times 6\frac{1}{2}''$, *Pub.* Karnatak Publishing House, Chira Bazar, Bombay.
Vol. V (1942)

NPP. ... Nagari-Pracharni Patrika. A Quarterly Journal in Hindi. *Ed.* Krishna-Nand, assisted by Board of Editors. *Pub.* Kashi Nagari Pracharini Sabha, Benares.
Vol. 46 (1942)

NR. ... The New Review. *Ed.* A Lallemand, 10, Government Place East, Calcutta. $10'' \text{x } 6\frac{1}{2}''$, monthly.
Vol. XV (1942)

NUJ. ... Nagpur University Journal. *Ed.* Members of the Editorial Board. *Pub.* The University. $10'' \text{x } 7\frac{1}{2}''$. Once a year.
No. 8 (1942)

PB. ... Prabuddha Bharata. Advaita Ashram, 4, Wellington Lane. Calcutta.
Vol. XLVII (1942)

PO. ... Poona Orientalist. A Quarterly Journal devoted to Oriental Studies published in April, July, October and January, *Ed.* Har Dutt Sharma. *Pub.* The Oriental Book Agency, Poona,
Vol. VI, Pt. 4; Vol. VII, Pts. 1,2, and 3. (1942)

POB. ... The Port of Bombay. Quarterly Organ of the Bombay Port Trust. *Ed.* L.B.Andrew. *Pub.* The Bombay Port Trust, Ballard State, Bombay. $10'' \times 7''$.
Vol. IV (1942)

PQ. ... The Philosophic Quarterly. An Organ of the Indian Institute of Philosophy and the Indian Philosophical Congress. $9\frac{1}{4}'' \times 5\frac{1}{2}''$. *Pub.* N. C. Ghosh, 121A, Upper Circular Road, Calcutta.
Vol. XVIII, (1942)

QJMS. ... The Quarterly Journal of the Mythic Society. *Ed.* S. Srikantaya. *Pub.* The Society, Daly Memorial Hall, Cenotaph Road, Bangalore City. $8\frac{1}{2}'' \times 5\frac{1}{2}''$.
Vol XXXII, Pts. 3-4; Vol, XXXIII, Pts, 1-2 (1942)

QR. ... Quarterly Review. Published in January, April, July and October. *Pub.* John Murray, Albemarle Street, London. W. 1.
No. 554 (1942)

RPR. ... Review of Philosophy and Religion. Quarterly Journal published by the Academy of Philosophy and Religion. 3A, Lowther Road, Allahabad. $9\frac{1}{2}'' \times 6\frac{1}{3}''$.
Vol. XI (1942)

SC. ... Science and Culture. A monthly Journal of Natural and Cultural Sciences. *Ed.* M. N. Saha, J. C. Ghosh, A. C. Ukil, S.K. Mitra and B. C. Guha. *Pub.* Indian Science News Association, 92, Upper Circular Road, Calcutta. $10\frac{1}{2}'' \times 8\frac{1}{2}''$.
Vol. VII (6 parts), Vol. VIII (6 parts) 1942.

TMR. ... The Modern Review. A monthly review of miscellany. *Ed.* Ramananda Chatterjee. 120/2, Upper Circular Road, Calcutta. $9\frac{1}{4}'' \times 7\frac{1}{4}''$.
Vol. LXXI, 6 parts: Vol. LXII 6 parts. (1942)

TQ. ... The Triveni Quarterly, Devoted to Art, Literature and History. *Ed.* K. Ramakotiswara Rau, assisted by K. Sampathgiri. II, Third

Road, Basavangudi P. O. Bangalore. $9\frac{1}{2}'' \times 6''$.
Vol. XIV (1942)

VBQ. ... The Visva-Bharati Quarterly. Founded by Rabindranath Tagore. Santiniketan, Bengal. $9\frac{1}{4}'' \times 6\frac{1}{2}''$.
Vol. VII (1942)

PUBLISHERS REPRESENTED

(Numbers refer to items, not to pages)

Aryasamkrit Press, Poona, 1159.
Adhyatma Prakasa Karyalaya, Holenarasipur, 701
Adyar Library, Adyar, Madras, 177, 411, 412, 684, 708
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854, 857, 860, 1266, 1273, 1345. 1352, 1364, 1405, 1478, 1497, 1537, 1544, 1571.
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ANNUAL BIBLIOGRAPHY OF INDIAN HISTORY AND INDOLOGY

FOR 1942

SECTION I

India

TOPICAL

Anthropology and Ethnology

Balaratnam (L. K.)—Games and Pastimes of Kerala. *TMR*. LXXII, pp. 265-268. [1

Describes some of the national games of Kerala.

Basu (M. N.)—Ethnic Position of the Pods of Bengal. *CGR*. IV, pp. 159-163. [2

Pod is a corruption of the word *Poundra* which implies a caste.

—— Life in a Fishing Village of Bengal. *CGR* IV, pp. 59-60. [3

Deals with the life history—birth, marriage, and funeral—o fisherfolk of Sitarampur in Bengal.

Dasgupta (C. C.)—The Boiled Rice and Vegetable Game. *MII*. XXII, pp. 254-256. [4

Elwin (Verrier)—Suicide among the Aboriginals of Bastar. *MII*.XXII, pp. 207-232. [5

—— A Pair of Drums, with Wooden Figures, from Bastar State, *Man*. XLII, p. 97, 1 pl. [6

—— The Agaria. Foreword by Sarat Chandra Roy. $8\frac{1}{2}''$x$5\frac{1}{4}''$, pp. xxxv+292, 36 pl, 5 maps, 44 figs. Oxford U. P. (Indian Branch) 1942. [7

"The Agaria are the blacksmiths and iron smelters of the Central Provinces of India... These smiths have absorbed many of their social customs from the Baiga and other neighbouring tribes, and much that was said of the Baiga is true of the Agaria. At the same time, the Agaria have a highly vigourous and distinctive life of their own. The folklore and mythology are fascinating and of great significance, controlling and influencing the material culture of the tribe to an unusual degree. They possess a highly organised totamistic system, and have their own contributions to make magic. Here is a people every moment of whose lives is absorbed in their myth, and in the fashioning of their 'magic' iron into simple human instruments—ploughshares, axes and sickles. Mr. Elwin's study will interest travellers and general readers as well as ethnologists".—*LOL. LIV, p. 21.*

"...The author gives us a model study on the actual life of the Agaria and at the same time furnishes us with all useful information relating to the associated discovery and utilization of iron in ancient India, with *Asura* culture".—*Kalidas Nag, JBRASL. IX. p. 185.*

Elwin (Verrier)—The use of Cowries in Bastar State, *Man,* XLII, pp. 121-124, 1 pl., 5 illus. [8

Enthoven (R. E.)—[The Travancore Tribes and Castes], Vol. II, by L. A. Krishna Iyer, (Trivandrum, 1939), See *ABIHI*. III, No. 10. [9

"Dr. Hutton supplied a Foreword followed by an Introduction by Baron von Eickstedt, who deals with the classification of the population of India on his now familiar lines. The latter, for reasons readily acceptable, disragards the earlier Aryan, Dravidian and Kolarian in favour of the terms Indid, Melanid, and Veddid, with appropriate subdivisions... The author has furnished a valuable addition to materials placed on record by the Ethnographic Survey of India, initiated by the late Sir Herbert Risley".—*JRAS, 1941, pp. 287-288.*

—— [The Travancore Tribes and Castes], Vol.III, by L.A. Krishna Iyer. (Trivandrum, 1941), See *ABIHI* IV, No. 17. [10

"This volume, completes the survey of the Travancore population, is the most interesting of the series....The work is well illustrated and is furnished with charts based on anthropometrical observations. It is to be hoped that Dr. Marett's advice to Indian students, contained in a short introduction, to study this and works of a

similar nature will meet with a widespread response".—*JRAS, 1942, pp. 66–67.*

Fuchs (Stephen)—Property Concepts among Nimar Balahis. *JBBRAS*, 18, pp. 79–89. [11

A study of the primitive laws and custom s in regard to property.

—— The Matriarchal Elements in the Ethnography of the Nimar Balahis. *NIA* V, pp. 73–82; 107–114. [12

Gausdal (G.)—The Khut System of the Santals. *JBORS*. XXVIII, pp. 431-439. [13

The Santals were by their forefathers divided into twelve Paris or Septs, and each Paris is subdivided into several Khuts.

Ghurye (G.S.)—Anthropological Approach to the Study of Indian Sociology *SC.* VII, pp. 477-479 [14

Considers the significance of the general intellectual correspondence between anthropology and sociology upon the problems of Indian sociology. Gives a thought to the origin and development of the general character of the anthropological outlook in sociology.

Iyer (K. V. Krishna)—The Vēṅganād Nampitīs. *BRVRI*. X, pp. 41-56; 92–106 [15

The Vēṅganād Nampitīs were closely associated with the maintenance of the Vedic religion in Kerala. The privilege or duty of providing the Brahmins with the essential sacrificial materials, like *Ṣoma*, *Karingali*, and the black antelope skin, was exclusively theirs. Though they lost all their political powers with the advent of the British, they still retain their religious obligation.

Karmarkar (A. P.)—The Vṛatyas in Ancient India. *JUB*. XI, pp. 80-91. [16

A study of the Vṛatyas, their occurrence in early literature, their cult, their god, Eka-vṛatya and Pumscali, Eka-vṛatya: A Yogin and an Ascetic, Vṛatya and their order, their dress and customs, etc. Dr. Keith holds that the Vṛatyas were of Āryan origin. But the Purāṇic data available, along with the details of the cult of the Vṛatyas, as indicated in the Atharva-Veda and later literature, do not allow the author to accept Dr. Keith's conclusion.

Krishna (M. H.)—Twenty-ninth Indian Science Congress, Baroda 1942. Presidential Address, Section of Anthropology. Prehistoric Dechan 9¾"x6", pp. 223-252. Indian Science Congress Association, Calcutta, 1942. [17

Deals with Races of India, Racial history, Coming of the languages, Prehistoric culture, Chandravali and prehistory, Brahmagiri excavations, Prehistoric town of Isila, Neolithic and Microlithic ages, Cromlechs, and Other Dechan sites.

Little (K. L.)—[Anthropometric Investigation of the Madhyandina Brahamins of the Maratha Country], by Irawati Karve, (Poona, 1941) See *ABIHI*. IV, No. 18. [18

"The investigator's suggestion is that the majority of medium-headed, Medium-nosed people are representative of a distinct strain common to many parts of India. His broad-nosed, long-headed element on the other hand, seems to have affinities with the Palaeo-Indian racial type, although differences in hair-form point rather to the east and ceveral section of these forest people, wherein a Paroean element is postulated, than to the south or western zone. The brachycephals, who are characterised also by a flat occiput, are attributed to the intruding belt of brachycephaly which runs from Sind via Gujarat and Maharastra up to Bengal.

Considered statistically, a considerable degree of hetergaity is suggested in this population. Dr. Karve's explanation is that a certain amount of social stratification is revealed in the different racial components which go to make up the present sub-caste of Madhyandina Brahmins. Hair samples were not taken, and it is possible that terminologically the adjective 'straight', in regard to hair form, may require further definition".—*Man. XLII, p. 139.*

Majumdar (D. N.)—The Bhils of Gujarat. *JGRS*. IV, pp. 220-237; 2 pl., 1 chart. [19

A comprehensive study of the Bhil tribe. The author does not think they are of pre-Dravidian stock. The Bhils themselves are unanimous in claiming a Rajput ancestry.

—— Blood groups of Criminal Tribes. *SC*. VII, pp. 334-337. [20

A short study of the criminal tribes of the United Provinces, and gives blood-group data.

—— The Blood Groups of the Dams. *MII*. XXII, pp. 238-243. [21

Majumdar (D. N.)—The Tharsus and their Blood Groups. *JRASBS*. VIII, pp. 25-37, 2 pls. [22

The Tarai extends across the length of the Himalayas fringing the densly populated plains in the south. It is a low land of morasess and fens mostly covered with thick forest where wild beasts and jungle fever abound to make the country unsafe for settlement. Here dwell the Tharus and Bhoksas, two primitive tribes, who have either migrated for safety or have been living in their secure asylum for centuries.

Marin (G.)—An Ancestor of the Game of 'Ludo'. *Man* XLII, pp. 114-115. [23

The game discussed here is one, of which the writer found diagrams continually recurring among the ruined cities of Dravidian India, and which seemed to have completely died out. It was not until he reached Ceylon that he found it still known to the present generation.

—— Tamil Pioneers of Cultural Ecology. *Man*. XLII, p. 90. [24

When Professor Geddes propounded his famous 'valley section' theory he probably little realised that he had been anticipated by a score of centuries or so by a school of Tamil students in Southern India. Their first findings are embodied in the work called the *Tolkappiam*, the author of which was Tolkappiar.

Ramaprasad (Chanda)—Indian Physical Anthropology and Raciology. *SC*. VIII, pp. 201-208; 251-256; 292-294. [25

Review of the contribution of Ramaprasad Chanda. Deals with the history of Indian Raciology; Indian Brachycephals and the Indo-Aryan of the outer countries; Outer-Indo-Aryans, the Pamirians, Etc.

Roy (M. N.)—Eastern Frontier Aboriniginals. *NR*. XVII, pp, 14-20. [26

The Eastern Frontier district is coverd by the Garo, Khasi, and Jaintia hill-tracts, which border the north and north-eastern parts of Bengal. The tribes that inhabit these hill-ranges are called Garos, Kasis and Jaintis.

Scherman (Lucian)—Von Indiens "Blauden Bergen" (Nilgiri): Kurumba-Irula-Paniyan. *JAOS*. 62, pp. 13-35, 3 pl. [27

The tribes inhabiting the heights and slopes of the Nilgiris are to be divided into two groups, the first consisting of Todas,

Badgas, and Kotas, the second of Kurumbas, Irulas, and Paniyans. This classification is not dependent upon the time elapsed since they settled there, but upon quite other facts. The first three peoples have almost no contact with countries outside the Nilgiris. Compared with them, the Kurumbas, Irulas and Paniyans are shy and hidden communities, but this isolation cannot serve as evidence for their past nor for their future fate, because they were and partly still are connected with kinsmen living far from their poor huts.

Thakkar (A. V.)—Glimpses of our Aborigines. *TMR.* LXXII, pp. 89-91. [28

Archæology

Andrews (F.H.)—[A Pillared Hall, from a Temple at Madura, in the Philadelphia Museum of Art], by W. Norman Brown (Philadelphia, 1940). See *ABIHI*. III. No. 33. [29

"....One accepts with due salaams the triumphant fact that this 'Pillared Hall' is the only stone temple 'esembled' in America and further that 'no other museum anywhere can show such a large grouping of integrated architectural units from a single building in India'. This gratifying statement is followed by a note on the faintly romantic manner in which the pieces came to the museum and on the celebration of their installation by a pagent called 'The Building of the Temple'. Although in the preface the Author claims that the pieces are from a single building, on page 30 this is contradicted".—*JRAS, 1942, p. 147.*

Aravamuthan (T. G.)—Some Survivals of the Harappa Culture. $9\frac{1}{2}'' \times 6\frac{1}{2}''$, pp. 76, illus. Karnatak P. H. Bombay, 1942. [30

This book which was originally published in the form of a series of articles in the pages of a *NIA.*, contains sixteen chapters: Suggestions of survivals; Origin of Indian coinage and its affiliations; A feature of Bactrian and Parthian coinage; Some plaques from Ceylon; Origin of the Buddha image; The cults behind the image; Cult objects between adorants; From preceptor to image; The image in its setting; The content of images; The image on a coin of Maues; Nandipada over circle; The deity in the head-dress; The deity on the head; Bull sacrifice and bull sport; and Conclusion.

Balaratnam (L. K.)—The Thuravoor Temple. *JIH.* XXI, pp. 221-224. [31

The history of the temple is connected with the historic anecdotes that have been brought to light regarding the ancient Pāndya and Chōḷa Kingdoms, which in later years, were welded together under the way of Kulaśekara Varma familiarly known as Cherumān Perumāl.

Balasubhamanyan (S. R.)—The Original Shrine or Tirukkalukkundram, *JMU*. XIV, Pt. 1, pp. 19-32, 2 pls. [32

Tirukkalukkundram is said to have one of the most ancient and most sacred of Siva temples in the Tamil land. It lies about nine miles South East of Chinglepet, a station on the South Indian Railway, and it is easily accessible. The author here describes the temple and gives a list of inscriptions that are found there.

Banerji (S. K.)—A Historical Outline of Akbar's Dar-ul-Khlafat; Fathpur Sikri. *JIH*. XXI, pp. 198-215. [33

—— The Historical Remains of the Early Years of Akbar's Reign, 1556-72. *JUPHS*. XV, Pt. 2, pp. 81-101 [34

Barnett (L. D.)—[The Archaeology of Gujarāt: Including Kāṭhiāwār], by H. D Sankalia (Bombay, 1941) See *ABIHI*. IV, No. 66. [35

"....The sketch of the early history is open to criticism. It is a pity that the author follows the bad old practice of calling the Sātavāhnas 'Andhras', for they were not Andhras. His survey of the Helenistic dynasties is superficial, and in my opinion inaccurate, especially as regards Menander, who cannot by any possibility be regarded as contemporary with Demetrius. Sometimes (though rarely, it must be admitted) proper names are misspelt by the wrong application of diacritics. Other errors of spelling are not very common, but we may notice that an ancient Roman friend figures somewhere disconcertingly as 'Lucius Virus' (p. 187), and that Dr. Fleet's initials are wrongly given as 'J. H.' (p. 186). Perhaps it would have been well if the section on architecture had recorded the fact that an early (perhaps the earliest extant) reference to the buildings of Gujarat as distinctive in style occurs in the Tamil classical poem *Mani-mekhalai* which mentions *kuccarak-kudigai*, 'a chapel of the Gujjaras (XVIII, 152–a mention that is of course fatal to the claim that the Manimekhalai and its companion classic Silapp-adhiharam belong to the second century A. D......The bibliography leaves much to be desired. Many useful details are omitted. Authors' names are presented

with irritating inconsistency: sometimes the surname alone is given; sometimes (correctly, but awkwardly)....The section on inscriptions and coins also needs some corrections".—*IAL. XVI, Pt. 1, pp. 43-44.*

Born (Wolfgang)—Ivory Powder Flasks from Mughal Period. *AI.* IX, pp. 93-111, 12 illus. [36

Gubil (L. N.)—The Rock-Cut Cave Temples at Trichinopoly *TMR.* LXXI, pp. 345-347, 3 illus. [37

A short description of the caves said to be of the seventh century A. D.

—— Chidambaram. *TMR.* LXXI, pp. 450-452, 4 illus. Describes some of the shrines and points out their antiquity. [38

Gyani (R. G.)—[Ruins of Dabhoi or Darbhavati], by Hirananda Shastri. (Baroda, 1940) See *ABIHI.* III, No. 68,

"....A noteworthy feature is the discussion of the dates of the monuments in the light of references in old literature and inscriptions, brought together by the author".—*JBBRAS*, 18 p. 124.

—— [A Pillared Hall from the Temple at Madura, in the Philadelphia Museum of Art], by W. Norman Brown (Philadelphia, 1940), See *ABIHI.* III, No. 33. [40

"....The book under review is not only a guide to sculptures carved on the pillars and friezes of the Mandapam but is the result of the author's careful study of the art, architecture, and history of South India in general and Madura in particular. —*JBBRAS 18, p. 125.*

Heras (H.)—Excavations at Rairh. *NR.* XVI, pp. 456-462. [41

A study of the terracatta images discovered in the excavations at Rairh in Jaipur State. Concludes that the figures represent the culture which flourished first in the Indus Valley and spread all over India—clear link between the Mohenjo Daro civilisation and modern Hinduism.

—— Were the Mohenjo-Darians Aryans of Dravidians? *JIH.* XXI, pp. 23-33. [42

Refutes Dr. Laxman Sarup's contention that the Mohenjo-Darians were Aryans. Concludes that they were Dravidians.

Hornel (James)--Hero Monumental-Stones of Kaṭhiāwār. *Aty.* XVI, pp. 289-300 4, pls. [43

Husain (Mahdi)--Agra Before the Mughals. *JUPHS.* XV, Pt. 2, pp. 80-87. [44

Krishindas (Rai)--A Kinnara-Mithuna Terracotta Case from Rājghat, Benares. *JUPHS.*XV, Pt. 1, pp. 43-44, 3 pl. [45

During recent excavation at Rājghat, a round case was unearthed. On it, is a motif bearing a composite figure of a woman and a horse, (Half-horse and half-woman). A man is riding on her back. The author compares this motif with similar motifs on the Sanchi railings and on the terracotta disk found at Mathura. The explanation of this motif is still a desideratum. The author asks how far it would be correct to call it a *Kinnara* when the latter as described in literature has only the face of a horse and not its trunk.

Lakshminarasn (P. S.)—A Note on Sanchi. *QJMS.* XXXIII pp. 68-73. [46

This is a review on Sir John Marshall's *The Monuments of Sanchi.*

Law (B. C.)—Pāñchālas and their Capital Ahichchhatra. Memoir of the Archaeological Survey of India, No. 67. The Manager of Publications, Delhi, 1942. [47

The Pañchālas were an important tribe of great antiquity dwelling between the Ganges and the Gumti river; their capital, Achichchhatra, was identified by Vincent Smith with Rāmnagar. Pañchāla was in the days of Buddha one of the many oligarchical republics of northern India. Ultimately it was absorbed into the Empire of Magadha. Hiuen Tsiang visited the country during his travels in the seventh century A. D. The city of Kampilya in the Pañchāla country is mentioned in the Jātakas as a great literary centre. Some interesting problems are raised by the inscriptions in the celebrated Pabosa caves, and by the so-called Mitra coins. This is an important contribution to the ancient history of northen India.

Majumdar (R. C.)--[A Pillared Hall from a temple at Madura, in the Philadelphia Museum of Art], by W. Norman Brown (Philadelphia 1940) See *ABIHI.* III, No. 33. [48

"The main theme of the author is the description of the

architectural pieces with an explanation of their significance, both historical and architectural. He has done this more elaborately than is usual in a museum guide book by adding two preliminary chapters dealing with the history of Madura and the general evolution of the South Indian Temple Architecture. He has then described the architectural pieces, particularly the columns and the frieze, with a full discussion of the sculptures engraved on them. As the author himself admits, the identification of the reliefs is not always certain and free from doubts, but he has done his task with painstaking thoroughness". —*JRASBL. VIII. p. 146.*

Panchmukhi (R.S.)--Progress of South Indian Archæology and Epigraphy. In No. 1183 pp. 239-251. [49

Pfeiffer (Robert H.)--[Indus Valley Painted Pottery: A Comparative Study of the Designs of the Painted Wares of the Harappa Culture], by Richard F. Starr. (Prinstion, 1941), See *ABIHI.* IV, No. 72. [50

"Dr. Starr, a distinguished field archaeologist whose excavations span the continent of Asia from China in the East to Serabit (Sinai), Nuzi (Iraq), and Van (Armenia) in the West, deals in this volume with the most difficult and insidious archaeological problem: the dating and interrelations of early cultures. Specially, he endeavours to discover the connections oı the Indus Valley culture of the third millennium B. C. which has recently become known through the excavations at Mohenjo-daro. Harappa, and Chanhu-daro, with the early culture of Baluchistan (Nal Kulli, Mehi, etc.), Iran (Persepolis, Anau, Sialk, Hissar, Giyan, Musyan, etc.), Elan (Susa), and Mesopotamia (Samarra, Halaf, Al-Ubaid, Uruk, Jemdet, Nasr, etc.). Dr. Starr bases his comparisons exclusively on the patterns of the painted pottery, beirg fully aware that in addition to this single clue, the whole culture should be used as the term of comparison. Within this limitation, Starr's investigation, without being conclusive, helps in clearing the haze that has surrounded the Indus Valley in its relationship to other portions of the ancient world". —*AJA. 47. p. 136.*

Puri (Baij Nath)--Can we Identify the Mother Goddess Cult at Mohenjodaro? *QJMS.* XXXIV, pp. 159-164 [51

The theme of this paper is to suggest the name of the Mother Goddess and to trace the history of the cult. He identifies the cult with the Goddess Nāna of the Kuṣāna period. Concludes that

the Mother Goddess Nāna-Ambā cult of the Kuṣāṇa period was the same as the mother goddess cult of Mohenjodaro and as such we may identify the former with the latter.

Ramkrishnan (V. G.)--The South Indian Temple. *NR.*XVII, pp. 128–139. [52

Sankalia (H. D.)--Pre-Vedic Times to Vijayanagara: A Survey of 25 years Work in Ancient Indian History and Archæology. In No. 1183, pp. 195–238. [53

Sauerbrei (Claude)--Sanchi, Beautiful and Eternal. *Asia.* XLII, pp. 103-105, 3 pl. [54

Describes the Sanchi monuments.

Schaefer (Herwin)—Two Gandharan Temples and their Eastern Sources. *JAOS.* 62, pp. 61–67, 4 pl. [55

An investigation of the sources of two temples excavated in region of Gandhara. Both temples had been called Greek because of some Greek features, but the author has found that the type of both buildings goes back to Syria and Egypt rather than Greece.

Waddington (Hilary)--Preliminary Report on the Excavation of a Mound at Maholi near Muttra, United Provinces, 1940. *JUPHS.* XV, Pt. 2, pp. 135–139, 1 pl. [56

Art, Science and Culture

Architecture.

Acharya (P. K.)--Hindu Architecture and Sculpture. *IC.* VIII. No. 4, pp. 369-371. (Continued from *IC.* VIII, p. 182) [57

Batley (Claude)--The Design Development of Indian Architecture. 15″×10″, pp. 11, 52 pl. 2nd edn. John Tiranti, London, 1942. [58

"The purpose of this publication, the first edition of which was issued in 1934, is to exhibit the main features of Indian acrhitecture through ages. It differs from most books on the subject in that it is treated from a practical, i. e., constructional point of view".—*LOL.* LIII, pp. 6-7.

Brown (Percy)--Indian Architecture, Vol. I—Buddhist and

Hindu Periods. 11″×8½″, pp. x+210, 125 pl. 2 maps. Taraporevala, Bombay 1942. [59

"....tells the tale in 32 short chapters, opening with (1) the Indus Civilisation, which, as he points out, had not the slightest influence on the architecture of historical times; and (2) the 'Vedic Culture' (c. 1500–800 B. C.), reconstructed from the vignettes of Bharhut and Sanchi of the second century B. C. Though this chronolgy is venturesome, seeing that no trace of the material culture of Vedic India has yet been found, Mr. Percy Brown's drawings are important, and might well have been merged in the succeeding chapters on 'Wooden Origins', a very necessary prologue to this study.

Two chapters follow on the creation of the Mauryan tradition by Āśoka and its development under his political heirs, the Sungas and the Andhras. All the leading elements of Indian architecture are now in being—the stupa; the monastery (Vihara), the temple (chaitya-hall), the rock-cut caves, and the pillar with its 'bell' capital.

The scene shifts to the Deccan caves, still in the Mauryan tradition. Two chapters cover the chaityas and viharas of Hinayana Buddhism, from Bhaja to Kanheri, and the Jain caves of Orissa. A concise account is given (p. 25) of the way in which these caves were excavated, and a note follows on the changes in shape of the 'Chaitya-window' (similar to those of the stupa and the Islamic dome) from the flattish arch to the Lomas Rishi cave to the complete circle at Ellora (Pl. XXI)...."—F. J. Richardson, *IAL.* XVII, p. 75.

—— Indian Architecture, Vol. II—Islamic Period. 11″×8½″ pp. xii+140, 100 pl. Taraporevala, Bombay, 1942. [60

"....the relation to Muslim architecture outside India, the Saljuq influence on the building of Ala-ud-din Khalji, the Persian on Gulbarga and Bidar, the Ottoman on Bijapur are well marked. But the leading authorities at present trace Salijuq influence further back than the Alai Darwaza, and regard already the Qutb Minar as an indubitable example of the Salijuq style. The small tapering turrets on the coins of Firozshahi architecture actually are a Persian innovation of the Ilkhani period. The high maqsura screens on the Sharqi mosque are adaptations of Timuric models. Likewise the domed corner turrets of the Mandu mausoleums go back to Samanid models. Also the Taj Mahal depends directly on late Safavi prototypes, at least in most of its forms, though not at all in its spirit.

The description of late Mughal architecture does justice neither to its stylistic development nor to the driving forces behind it. Neither the influence of Deccani art nor the picturesque dynamism of the evolution up till the middle of the eighteenth century have been realized and the completely new and original development thereafter down to the middle of the nineteenth century has been missed".—H. Goetz. *AP.* XIV, p. 466.

Chatterjee (Sris Chandra)--Magadha Architecture and Culture. Foreword by Dr. Shyama Prasad Mookerjee. Introduction by Sir Sarvapalli Radhakrishnan. $9\frac{1}{2}'' \times 7''$, pp. xxv+112, 30 pl. University of Calcutta, 1942. [61

The real value of this monograph will not be appreciated by one who will expect to find in it marshalling of facts gleaned from old texts, as the object of the author is not research as we understand it but to reconstruct out of the available remnants what could possibly be the ideal of the Magadhan architects, the ideal of life and culture of the people of pre-Christian days, and the aesthetic ideal of Magadhan artists.

"...Here is a fine opportunity to take an expansive view of the events which led up to the great days of Magadha, a region which corresponds in some of its geographical limits with the modern country of Bihar. Dwelling on the antiquity of its culture the author then refers to the splendour of its past as shown in the ancient capitals of Rajagriha and Pataliputra. The influence of the Indus Culture then comes into the picture, followed by the effect of the Hellenistic art of Greece through Bacteria and Gandhara in the early centuries of the Christian era. And so the story is continued through the ages, of Mahavira and Gautama, the Guptas and the Palas, all active patrons of the arts, finishing with the 'Glory of Nalanda' that great Hindu-Buddhist University which flourished in the first millennium and spread its influence over so much of Asia and the East". *Percy Brown JRASBL. X*, p. 99.

Astronomy.

Apte (D. V.)--Tithicintāmaṇi of Gaṇeś Daivajña. pp. 2+19. Pooṇa, 1942. [62

The Pancaṅgas or Indian Almanacs published all over India every year are prepared according to Tables furnished by this Standard work. The present edition besides giving all Tables for preparing Tithis, Nakṣtras, Yugas contains comments by Visvanātha and Viṣṇu which explain the theory and illustrate the subject

by working out examples.

Vaidyanatha,--Jātaka-pārijāta. With Commentary of Kapileśwara Sastri. Kāśi Sanskrit Series No. 10. (Sanskrit text). 8¾″×5½″, pp. 510+8. Chaukhambha Skt. Ser. Office, Benares, 1942. [63

Law

Rangaswami (K. V.) and Aiyangar (A. N. Krishna) *Eds.* Vyavaharanirnaya of Varadaraja. Edited with exhaustive Introduction in English. Foreword by Sir P. S. Sivaswami Aiyar. pp. xviii+31+756. Madras 1942. [64

Sastri (Marulkar)--Dattaka-candrikā of Kubera Bhaṭṭa. pp. 12+4+103. Poona, 1942. [65

Work of theory and practice of adoption, with an original commentary called शांकरी. All the intricate questions regarding the validity of adoption have been carefully discussed and explained by the commentator.

Medicine

Bagchi (Prabodh Chandra)--A Fragment of the Kasyapa-Samhita in Chinese. *IC.* IX, Pt. 1. pp. 53-64. [66

Points out the short medical treatise entitled *Kia-ye sien jen shuo yi niu jen king* (=Kāśyapa-ṛṣi-prokta-strīcikitsā-sūtra) which is preserved in Chinese translation and is included in the Tripiṭaka.

Gode (P.K.)--Karpūrīya Śivadatta and his Medical Treatises: Between A.D. 1625 and 1700. [67

Misra (Brahmasankar) *Ed.*—Śāraṅgdhara Samhitā of Śāraṅgdharacārya with Subodhini Hindi Commentary by Pt. Prayagadatta and exhaustive notes in Hindi called Laksmi by Pt. Lakshmipati Tripathi. Edited with Introduction, Indices, Appendices, pp. 8+34+602+73. Benares, 1942. [68

Mookerjee (Radha Kumud)—Universities in Ancient India with special Reference to Ayurvedic Studies. See No. 287.

Rao (A. Venkata) and Ayyangar (H. Sesha)—Khagendramaṇi-Darpaṇa of Maṅgrāja. Edited with an English Preface, Kannada Introduction, Tables of Contents and an Index of Verses, Etc. (Madras University Series, No. 9). 10″×6¼″, pp. 10+16+28+334. University of Madras, 1942. [69

"——Though the KD is a medical treatise, its style has a remarkable literary flavour; and one who reads only the first chapter, where we get a splendid sketch of Muguḷipura and an interesting account about the author's ancestry and contemporaries would certainly mistake it for an artistic Campū. The author Maṅgarāja I, who has been assigned to the middle of the fourteenth century A. D., by the editors on strong internal evidence, was at once a composite personality: a prince, a poet and a physician rolled into one—a rare combination indeed. He rightly complains how poets waste their talents in singing about sports, etc., (I, 63); but he would sing about medicines which are of great benefit to society. Medicines are conductive to a healthy body whereby one acquires right knowledge which paves the path of liberation (I, 65). Maṅgarāja was a Jaina prince of Mugaḷipura (Hassan Dt.); and he says that his medical treatise is based on Jaina tradition. He specifically mentions his *guru* Pūjyapāda who is to be distinguished from Pūjayapāda, the author of Sarvārthasiddhi, etc.—*A. N. Upadhye, JBBRAS, 19,* p. *80.*

Varier (P.S.)—Bṛhat-śarīram. Part I. pp. 22+224. Kottakal, 1942. [70

A detailed work on human anatomy and Physiology in Sanskrit combining the ancient and modern knowledge on the subject with various illustrations and coloured plates.

Music and Dancing.

Ayyar (C. S)—Some Leading Music Systems. *JMA.* XIII, pp. 21-32. [71

Banerji (Projesh)—Dance in India. Foreword by Udai Shankar. 7¼″×4¾″, pp. 305, illus. Kitabistan, Allahabad 1942. [72

Explains and analyses in detail the classica and the modern dances, the hand-gestures, as well as the body postures of different schools of Indian dancing.

Chowdhury (Birendra Kishore Roy)—The synthesis of Indian Music. *VBQ*. VII, pp. 161-168. [73

Gangoly (O. C.)—The Antiquity of the Indian Dance Art. *The Hindu*, Sunday Edn. 22, Feb. 1942. [74

Establishes the early antiquity of the practice of Indian Dancing on the basis of the pose of a Lalata-tilaka dance-turn-embodied in Bharata's Natya Sāstra, illustrated on an Indian Terracotta plaque from Bhir Mound (*c*. 4-3 century B. C.) in the Taxila Museum, detail drawing from which are cited in the article.

Gubil (L. N.)—The Indian Dance. *TMR*. LXXII, pp. 49-51, 7 illus. [75

A short sketch describing various dances of India.

Kumarappa (Lalita)—Indian Classical Dancing and its Significance. *TMR*. LXXI, pp. 165-167. [76

Le Meri—The Gesture Language of the Hindu Dance. pp. xviii+100, 63 plates. Columbia U. P. New York, 1941. [77

"....The poses seem well-chosen as a fair-sized sample of the immensely large number of possibilities; the photography and reproduction are excellent. The professor of Sanskrit would like to see other selections of poses, e. g. those prescribed for the performance of an act or two of one of the classic dramas, such as Kālidāsa's *Śakuntala;* but it is good to have in such good form two hundred poses chosen more or less.—*M. B. Emeneau, JAOS, 62, p. 150.*

——The Gesture Language of the Hindu Dance. 10"×6¼", pp. 118, 200 illus. Oxford, 1942. [78

Myleru (C. R.)—Bharati and Tamil Music. *JAU*. XI, Pt. 3, pp. 206-210. [79

Raja Rao (M.)—Chandas and the Vedic Basis of Indian Music. *JISOA*. X, pp. 160-174. [80

Explains and discusses the seven Sāmavedic notes.

Richardson (Mrs. P. E.)—The Theatre in India: Its Place in the University Drama in Education. *ER*. XLVIII. pp. 49-56. [81

Sambamurti (P.)—Comparative Music. *JMA*. XIII, pp. 87-88. [82

Sastri (S. Subrahmanya) *Ed.*—Saṅgīta Sārāmṛta of King Tulaja of Tanjore. With an Exhaustive Introduction in English. pp. 82+187. Music Academy, Madras, 1942. [83

"....There have appeared already two texts in Sanskrit on music, namely the *Sangitasudha* of King Raghunātha and the *Caturdaṇḍiprakasika* of Venkatamakhim. The Tamil version of this latter is the third publication of the Academy and *Sangitasarasamgrahamu* in Telugu is the fourth. All the three Sanskrit texts belonging to what can be called the Tanjore Texts on Music......Special mention must be made of the "portion of the Dance chapter of the *Saramrta* as also a different and enlarged recension of the *Svara* chapter, which includes the description of a Vina called after the author, the Tulajendramelavina". The Introduction is a very long one covering a number of interesting topics like the author and his works, a comparison of manuscripts......a comparison of the Saramrta with other standard texts on the subject, besides the detailed contents of the work, the index of the ragas in the work and the authors and works cited in the work"—*C. Kunhan Raja. BmV. VII, pp. 50–51.*

Sitaram (M. L.)—Our Musical Heritage. *JAU.* XI, Pt. 3, pp. 178–188. [84

—— The Role of Stobhas in Sāman Chant. *JTSML.* III; Pt. 1, pp. 13–21. [85

Spreen (H.)—Folk Dances of South India. 7½″×5″, pp. 216 London, 1942. [86

"This is a collection of the folk dances of India with detailed instructions for their performance. These dances are accompanied by music which is printed in both Indian and European notation. Songs are given in their original languages (Tamil, Telugu and Malayalam), with romanised transcriptions and English version. The book will be of use primarily to all girls' schools where dancing is taught".—*LOL. LIV, p. 22.*

Stoll (Dennis)—The "Graves" of Indian Music. *AR.* 38, pp. 167–171. [87

General

Birney (William S.)—Painted Glass Windows, Mosaics, Fresco-Paintings etc. at St. Paul's Cathedral, Calcutta.

BPP. LXII, pp. 116-123. (Continued from Vol. LX, 123.) [88

Brown (W. Norman)—Manuscript Illustrations of the Uttāradhyayana Sūtra. Reproduced and described. pp. xiii+54, 46 pl., 150 illus. American Or. Series, Vol. 21. American Oriental Society, New Haven, 1941. [89

So far as a piece of research can be considered 'complete' this excellent volume completes Professer Brown's series of studies on the Western Indian style of miniature paintings which flourished from the early twelfth to the end of the sixteenth century, and which was chiefly preserved in the Jain MSS of Gujarat. Of the three texts most frequently illustrated, the *Kalpasūtra* and *Kalakacarayakatha* have been described previously. The *Uttarādhyayana* Sūtra can be dated somewhere about the fourth century A. D., while the illustrations reproduced are from MSS of the fifteenth and sixteenth centuries; one of these exhibits the style of the transition towards the early Rajput paintings of about 1600".—Ananda K. Coomaraswamy, *AJA*. 46, pp. 310-311.

"....With the exception of *Samavasaraṇa* scenes, scenes of rebirth as deities, conference, tonsure and austerity scenes (the *kāyotsarga* stance), and scenes of Siddhas or Perfect beings, together with episodes from Aristanemi's life, most of the illustrations of the Uttarādhyayana Sūtra, as we found on examination, increase the range of Jaina iconography by presenting new departures from the familiar Kalpa Sūtra subjects".—*Alvan C. Eastman, JAOS. 62. p. 77.*

Das (Moti Lal)—The Soul of India. pp. 167. Shiva-Sahitya Khalishpur, 1942. [90

Essays on Indian Sculpture.

Edgerton (Franklin)—Dominant Ideas in the Formation of Indian Culture. *JAOS*. 62, pp. 151-156. [91

Picks out words and phrases which, in his opinion, have been regarded by Indians since some centuries B. C., as specially important in their bearing on the conduct of human life, viewed as a norm; and suggests how he thinks they were related to earlier words and phrases, or to the same words occuring in earlier phrases and perhaps bearing different meaning. At the outset the quest of the author is complicated by a striking ditchotomy in Indian culture. There are two radiating different norms of human life and conduct, he says, both at least tolerated,

indeed in some sense accepted and approved, each in its own sphere. He calls them *ordinary* and the *extraordinary* norms.

Gangoly (O. C.)—A Years's Progress of Art in India. *TMR*. LXXI, pp. 72–73. [92

Goetz (Hermann)--Former Anti-Indian Art Criticism. *AP*. XIII, pp. 253–258. [93

—— Problems of Art Education in India. *NR*. XV, pp. 449–457. [94

—— Gupta Buddhism and the Regeneration of Modern Western Art. *M–B*. 50, pp. 139–143. [95

Heiling (Robert)--Cultural Contacts. *HYJMU*. III, Pt. 1, pp. 31–41. [96

Explains the main trends of the two opposite artistic and cultural currents. All the so-called Aryans in Europe, Germanic, Celtic or Greek nomadic tribes, says the author, worshipped their God in forests, deified trees or rocks, but did not form any human-shaped idol, except when they got into close touch with influences from the orient; thus the earlier this fundamental change in religious artistic expression took place the nearer the final settlement of these nomads was to Asia Minor and the Middle East, old centres of idolatry or worship of human-shaped deities. In Greece, just opposite the Asiatic coast, orientalization, or the invasion, of naturalistic art current, took place about 700 B.C., in France by the Roman conquest about 50 B.C., and in Germany, after Christianity became dominant in the 8th century A.D.

Buddha rejected all idols and for centuries his followers used symbolic ornaments only, the Hinayana, in sharp contrast to the pre-Buddhistic era, which formed divine idols in human shape. But the Indian soil is stronger than the reformer; Mahayana developed; most beautiful, most accomplished Buddha-statues are created, in their super-human serenity marking another eternal peak ef achievement in art, equal to the greatest work of the Greek genius; just as the Brahmanic period, preceding Buddha, shows to what height of realization the human spirit is able to lift itself. All these immortal monuments, Vedic-epic philosophy, piled up to the Upanishads and crystallised in the *Bhagavad-Gita*, Buddhism and Indian Buddhistic art, culminating in Ajanta, are proofs of the immense creating power which arises from the blending of apparently hostile cultural trends.

Kanta Das (Rajani)--Indo-British Relations. *TMR.* LXXI, pp. 129-132. [97

Khan (Mohd. A. R.)--A Survey of Muslim Contribution to Science and Culture. *IsC.* XVI, pp. 2-20; 136-152. [98

—— Need for Better Co-Operation Between Oriental Scientists and Arabic Scholars. *HA.* Study No. 3, pp. 103-108. [99

Law (Bhabani Churn)--Artist's Reaction to Old Indian Paintings. *M-B.* 50, pp. 347-350. [100

Majmudar (M.R.)--The Gujarati School of Painting and some Newly Discovered Vaiṣava Miniatures. *JISOA.* X, pp. 1-31; 7 pl. [101

Gujarati school of paintings, at their best, attain to the same level as the so called Rājput 'primitives' of the 16th and 17th centuries. There is also no doubt that there is much kinship between Gujarati and the early Rājput paintings, particularly in details such as the treatment of clouds, hillocks and animals. Its historic value is great; for it extends for several centuries prior to the earliest Rājput paintings and scarce any other type of painting as yet is known after about 1200 A. D., and in the following centuries.

The author describes and discusses seven Gujarati miniatures, and concludes that the cumulative weight of these illustrated Mss. of non-Jaina themes strengthens the existence of a common art-tradition in Western India, especially in Gujarat and Rājputāna. The three main sources of Vaiṣṇava devotion and philosophy, the 'Bhāgvata', the 'Gītagovinda' and the 'Bālagopāla-stuti' were illuminated in the local style of western Indian miniatures by the painters for their patrons of the wealthy middle class.

Manuk (P.C.)--Indian Painting. *JBORS.* XXVIII, pp. 8-23. [102

Mukerji (D. P.)--Modern Indian Culture: A Sociological Study. pp. 277, Indian Pub. Allahabad, 1942. [103

Survey of the background of Modern Indian Culture in the first three chapters, which takes us as far back as the Buddhist period. The remaining five chapters are on modern Indian literature, the various schools of Indian painting and Indian music etc.

Pandeya (A.C.)--Conception of Beauty in Hindu Art. *IR.* 43, pp. 657-659. [104

Prakash (Apurva),--Foundations of Indian Art and Archæology. pp. iv+247 Lucknow, 1942. [105

Spiritual interpretation of Hindu, Buddhist and Jaina icons: and the account of the development of Indian sculpture and painting.

Rangaswami, (K. V.)--[Indian Culture: Its Strands and Trends. A Study of Contrasts] by Hirendranath Datta (Calcutta, 1941) See *ABIHI*. IV. No. 96. [106

"......In the determination of truth, antiquity is irrelevant as proof. Nevertheless, it has a common appeal. Mr. Datta, after defining culture as 'the *outer* expression of the *inner* genius of a people', *kṛṣṭi*, refers with unction to the antiquity of Indian Culture, its uniqueness and its vivid survival owing to its possession of the germ of immortality. It is on this hypothesis of its undying character *(amṛtatva)* that he joins issue with Mahatmaji on the ruination of Indian Culture, for, to Mr. Datta such a thing is impossible. The vitality of Indian culture is sought to be established by reference to some of its features: its adaptability *(samañjasstā)*, its tolerance *(sahiṣṇutā)*, which Mr. Datta would prefer to call 'cosmopolitanity' *(sic)*, and its power of assimilation *(grasiṣṇutā)*, Indian's genius is for conservation and preservation and not for elimination. It is 'oceanic' in its catholicity. These alone do not constitute its claim to superiority. *That* lies in its nobler ideas and ideals in religion, sociology, ethics and politics." *BmV*. VI, p. 235.

Rao (P. Sama)--Symbolism in the Indian Art. *QJMS*. XXXIV, Pt. 1, pp. 19-36; Pts. 2-3, pp. 165-170. [107

Sarkar (Guru Das)—Some Aspects of Buddhist Art and Culture. See No. 173.

Sastri (Kapilesvara) and Sastri (Matraprasa) *Eds*.—Jātakapārijāta of Daivajña Vaidyanātha. Sanskrit and Hindi Commentaries by editors. pp. 8+11+610+7. Benares. 1942. [108

Singh (Rāma Dhari)—Social, Economic and Cultural Life in the Republics of Ancient India. *JBHU*. VI, pp. 73-91. [109

Thomas (F. W.)—Indianism and its Expansion. pp. 107,

Calcutta. 1942. [110

Contains a course of lectures on Indian culture and its influence abroad, delivered early in 1938.

Aryans

Hafiz (Syed Muhammad)—The Aryan View of Life. *RPR.* XI, Pt. 4, pp. 5-13. [111

Epitomises the salient features of the Aryan conception of life and its fulfilment and has given a bird's-eye view of both the end and the means.

Karmarkar (A. P.)—Mohenjo Daro and Bactria. *JBORS.* XXVII. pp. 446-454. [112

Deals with the various problems arising out of the main issue of the Kushano Sasanian coins or those of the Sasanian prince-governors of Bactria. Concludes that Bactria must have adopted the religion of the Mohenjo Darians probably even long before the Aryan settlement themselves down during the Indo-Iranian period. It is possible that the Aryans must have begun to adopt and assimilate many of the customs and manners of the Dravidians even from the time of their sojourn in the country of the Balhikas.

—— An Early Attempt of the Aryans Against the Nāga Cult. *NIA.* V, pp. 184-189. [113

Shows that the Nāga cult had attained prominence in the Proto-Indian period. It received a blow from the Aryan immigrants.

Krishnan (A. N.)—[The Early Āryans in Gujarat], by K. M. Munshi (Bombay 1941). See *ABIHI.* IV, No. 1275. [114

"In the lectures embodied in this work under review Mr. Munshi proceeds to examine the Purāṇic traditions by applying the corrective of Vedic references. The first historical event to be taken note of is the battle of the Ten Kings or the *Dasarājña.* On a critical examination the results of the more reliable Vedic data destroy the accuracy of the puranic traditional accounts. There is no doubt that the Purānas have indiscriminately mixed up names in order to construct fictitious family trees and the

synchronism given by the Ṛgvedic evidence should be accepted". —*BmV. VI, Pt. 4, p, 326.*

Seth (H. C.)—[The Early Āryans in Gujarat], by K. M. Munshi, (Bombay, 1941). See *ABIHI*. IV, No. 1275. [115

"According to the learned author the traditions about the Aryans in Gujarat are very much older than the Vedic Daśrājña, the battle of Ten Kings. These are associated with the Mānvas and the Bhṛgus. He regards the battle of Ten Kings as an aspect of the conflict between the Haihayas, who are identical with the Vitahavyas, and the Bhṛgus. This ferocious, ceaseless and protracted war between the Haihayas and the Bhṛgus is carried upto the times of Kārtavīrya Arjuna and Paraśurāma. The period assigned for this conflict is 1500 to 1000 B. C. The author on good grounds locates Māhiṣmati of the Haihaya king Kārtavīrya Arjuna at the place where now stands the town of Broach in Gujarat. The home of Paraśurāma, the chief of the Bhṛgus; as Śūrpāraka on the sea-board to the south of Bombay. Thus Haihaya Bhṛgu conflict or at least one of its final stages took place in modern Gujarat and that, as a consequence, both Gujarat and Konkan were occupied by the Āryans.

The author also raises an interesting side-issue i. e. the historicity of the battle between the Kauravas and Pāṇḍvas described in the *Mahābhārata...* concludes that 'Janamejaya-Pārikṣita's ancestry is not reliably known and the story of the Mahābhārata is a purely imaginary one". -*NUJ. No. 8, p. 102.*

Note:- Śūrpkāraka, modern Sopārā is not south of Bombay, but about 45 miles north of Bombay.—*Editor.*

Shah (P. G.)— [The Early Āryans in Gujarat], by K. M. Munshi, (Bombay 1941). See *ABIHI*. IV, No. 1275. [116

Mr. Munshi seems to have committed himself to the view (p. 102) that the Āryans did not come from outside but were indigenous to the Indian Soil. This is not the place to challenge this view but it is sufficient to mention that we cannot ignore the evidence, archæological and anthropological, about the existence in India of a number of tribes of pre-Āryan, and pre-Dravidian origin, and about the Āryans being not the original inhabitants of the soil". —*JGRS*. IV, p. 56.

Varadachari (K. C.)—[Early Aryans in Gujarat], by K. M. Munshi, (Bombay 1941), See *ABIHI*. IV, No. 1275. [117

"...proceeds to lay down the canons of interpretation of Purāṇic History and rightly seeks in the earliest writings of India, the Vedas and the Brāhmaṇas, historical materials for his study. He finds that there have been many Āryan clans, some strictly conservative and others endowed with 'wanderlust'. The first out-post for his investigation is the pauranic tradition of the Daśarājña, the battle of the ten Kings, which is also recorded in the Ṛg V. iii, 33; 53; vii, 18. We find also in these the expression of the rivalry between Viśwamitras and Vāsiṣṭhas. It would be proper to ask ourselves in this connection a question how *Vyāsa*, a *Vāśiṣṭhāri*; wrote or edited the *Mh.B*, so as to make it what Dr. Sukthankar calls a Bhārgava Epic. Mr. Munshi then traces the history of Gujarat—Ānarta. The first historical person to be associated with it is Cyavana and Satyatā Mānava (son of Manu) whose son Ānarta gave the name Gujarat. The Bhṛgu-Kaccha (Broach) goes by that name is sufficient evidence to show that Bhṛgus were closely connected with Gujarat. Later Haihayas came to be associated with it. Then he sketches the importance of Haihaya domination, under their mighty Arjuna Kārta Vīrya, and his defeat at the hands of Paraśu Rāma. This conflict between Bhṛgus and Haihayas—so-called war between Brāhmaṇs and Kṣatriyas—is testified to. The conflict is evidenced by the Atharvana Veda V. 18.8-10; V. 19.1. —*JSVOI. III. pp. 293-294.*

Avestic, Zoroastrianism and Parsis

Bailey (H. W.)—Zoroastrian Problem in the Ninth Century Books. (Ratanbai Katrak Lectures) $8\frac{3}{4}'' \times 5\frac{1}{2}''$, pp. 243. Oxford University Press London, 1942. **[118**

"The book contains six lectures given on the Ratanbai Katrak foundation. The first two examine the conception expressed by the old Iranian word *hyarnah*, for which the original meaning 'good things, fortune', is deduced from an array of evidence from the old Avestan and old Persian to Khotanese, Sogdian and Agnean. Its association with the splendour of majesty is seen to be secondary. The third lecture in examining the view held of man in Zoroastrian books deals also with some of the traces of Greek philosophy in middle Persian sources. The fourth, traces in various texts the theory of the sky and its material. In the last two the transmission of the Avesta is considered and an attempt made to assign due importance to the oral transmission". —*LOL. LIV, p. 21.*

Taraporewala (I. J. S.)—Gaṇa Metre and Chanting. *BDCRI.* III, Pt. 2. pp. 219-224. [119

Bibliography

Archer (W. G.)—Bibliography of Sarat Chandra Roy. *MII.* XXII, pp. 261-262. [120

Gangulee (Nagendranath)—Bibliography of Nutrition in India. With a foreword by W. R. Aykroyd. Oxford U.P. New York 1940. [121

Katre (Sadashiva L.)—[Twenty-Five Years of Historical Research or Bibliography of the published writings of P. K. Gode]. (Poona, 1941). See *ABIHI.* IV, No. 157. [122

"Majority of Mr. Gode's papers are devoted to the fixing of dates of a number of important Sanskrit works and authors on various subjects and to the identification in contamporary records etc., of several authors and other persons mentioned in these works or their MSS. These papers make a marvellous substatial contribution to the setting of old Indian chronology and no future writer of history of Sanskrit literature or of ancient arts, sciences, philosophy etc., can afford to ignore them".—*NIA. V, p. 94.*

Sharma (Sri Ram)—A Bibliography of Mughal India (1526-1707). With foreword by Dr. Sir J. Sarkar. $7\frac{1}{2}'' \times 5''$, pp. ix+206. Bombay, 1942. [123

Varadachari (K. C.)—[Annual Bibliography of Indian History and Indology], Vol. II for 1939. by Braz A. Fernandes (Bombay, 1941), See *ABIHI.* IV, No. 154. [124

"....The work requires the assistance and co-operation of authors, publishers and others interested in these studies. The growing volume of output of writings in these subjects is so very scattered in innumerable journals that it is quite an exploration to get them together in one volume".—*JSVOI. III, pp. 145-146.*

Biography

Bhandare (L. S.)—Mahadev Govind Ranade as Social Reformer. *JUB.* XI, Pt. 1, pp. 148-155. [125

Buhler (Dr.)—Life of Hemchandra Achariya. English Translation by Dr. Manilal Patel. $11\frac{1}{2}'' \times 9''$, pp. 120. Bharatiya Vidya, Bombay, 1940. [126

Desai (B.D.) *Ed.*—Bhanuchandraganicharita, of Siddhi-chandropadhyaya. Autobiography in Sanskrit. Edited with English Introduction. $11\frac{1}{2}'' \times 9''$, pp. 192. Bharatiya Vidya, Bombay, 1941. [127

Desai (Mahadev)—Maulana Abul Kalam Azad. pp. 191, Allen and Unwin, London, 1941. [128

Uncritical and rambling biography of Maulana Abul Kalam Azad, the first Minister of Education in the Dominion of India.

Devasthali (G. V.)—Gangaram Jadin. *JUB.* XI. Pt. 2, pp. 84-89. [129

Gangaram Jadin is well known as the author of the *Nauka* which is a commentary on the *Rasatarangani* of Bhanudatta, and which supplies with an approximate lower limit for the literary career of its author. The writer here attempts to bring out fully the uppermost limit of his career.

—— The Authorship of the Sidhānta-Muktāvalī-Prakāśa and the Upper Limit for the Date of Gaṅgārāma Jaḍin. *PO.* VII, pp. 187-193. [130

Imlah (Albert Henry)—Lord Ellenborough: a biography of Edward Law, Earl of Ellenborough, governor-general of India. Harvard U. P. Cambridge (U.S.A.), 1939. [131

Joshi (C. V.)—Life and fortunes of Sevaram Jagadeesh. In No. 1007, pp 316-320. [132

Sevaram Jagadeesh Kumedan, after whose family name a lane in Baroda is called Kumedan Falia, was a Guard Brahmin of Dee in the Sultanpur pargana of Oudh, who seems to have entered the services of the Gaikvads from Poona at the recommendation of the Peshwa.

Kabir (Humayun)—Sarat Chandra Chatterjee pp. xxvii+68 Padma Pub. Bombay. 1942. [133

The adventuresome revolutionary life of Sarat Chandra Chatterjee, the renowned novelist of Bengal and the front-rank figure in the world of letters.

Karve (D. G.)—Ranade, The Prophet of Liberated India. pp. 268. V. H. Barve, Poona, 1942. [134

Kulkarni. *Tr.*—Swatantra Bharatche Drahate Nyayamurti Ranade. (Marathi text) pp. 316. V. H. Barve, Poona 1942. [135

Justice Ranade the Seer of Independence. A review of his life and work translated from English of D. G. Karve. See No. 134 above.

Mookerjee (H. C.)—Maulana Abul Kalam Azad: A biographical Memoir. *CR.* 82, pp. 171-179. [136

Murphy,—Mother Xavier Murphy. $7\frac{1}{4}'' \times 4\frac{3}{4}''$, pp. 40. CTS. Trichnopoly, 1941. [137

Perpetuates the memory of one who was for many years an outstanding personalitly in the city of Madras, a great educationist to whose work His Majesty's Government gave public recognition in 1935, by awarding to her the Kaiser-i-Hind Gold Medal.

Ranade (D. P.)—Nyayamurti Mahadev Gobind Ranade (Marathi Text) pp. 131, S. N. Joshi, Poona, 1942. [138

A life sketch of the late Justice M. G. Ranade.

Rizvi (S. M. Taher)—Sāiyid Ghulām Husāin Khān Talia Tabai *CR.* 84, pp. 75-89. [139

A biographical sketch of the historian.

Sarma (B. N. Krishnamurti)—The Life and Works of Vyasaraya Svamin, (1478-1539). See No. 423.

Sastriyar (P. P. Subrahmanya)—Sri Ramanujcampu of Ramanujacarya, with commentary by Pandit V. Krishnamacharya, Edited with Introduction. Madras Government Oriental Manuscripts Series No. 6. pp. xx+208, Madras. 1942. [140

Historical biography of Sri Ramanuja (A. D. 1017-1137).

Shah (P. C.)—Motibhai Amin: Jivan an Karya. (Gujrati Text) $4\frac{1}{4}'' \times 5\frac{3}{4}''$ pp. 664. Navjivan Mudranalaya, Ahmedabad, 1942. [141

A detailed account of the life and activities of Motibhai Amin, a leading social worker of Gujarat.

Buddhism and Buddhist Philosophy

Altekar (A. S.)—Contributions of Buddhism to Hindu Culture. *M-B.* 50, pp. 132-138. [142

Bailey (H. W.)—Hvatanica IV. *BSOS.* X, Pt. 4, pp. 886-924. [143

The text to illustrate the religion of Khotan and to supplement the material already available from other sources.

—— Kanaiska. *JRAS*, 1942, pp. 14-28. [144

Gives translation of a fragment of a legend of Kanishka, found in the Kotanese mauscripts from Tun-huang now in the Pelliot Collection at the Bibliothèque National, Paris.

Banerji-Sastri (A.)—Resemblance of Manichaeism to Buddhism. *JBORS.* XXVIII. pp. 296-306 [145

Translated with notes from the original German of Lassen's *Indische Alterthumskunde* (1858).

Bapat (P. V.) and Vadekar (R. D.)—Aṭṭahasālini. Commentary on Dhammasangaṇi, the First Book of the Abhidhammapitaka of the Buddhists of the Theravada School. Edited in Devnagari characters. Bhandarkar Oriental Series No. 2. pp. xl+404 Bhandarkar Or. Ins. Poona, 1942. [146

First edition of highly important Pali commentary abouding in psycho-ethical disquisitions which we owe to joint labours of Dr. Bapat and his collaborator Mr. Vadekar. The Pali Text Society edition, as a pioneer work, needed emendation here and there. The present editors may be congratulated on the success in bringing out an edition which is critically prepared and on the whole, faultless".—B. M. Barua, *IC.* IX, p. 235.

Bates (E. S.)—[Poems of Cloister and Jungle: A Buddhist Anthology], by Mrs. Rhys David (London, 1941) See *ABIHI.* IV, No. 218. [147

"Ever eager to convert this 'Wisdom of the East' into a Wisdom of the West, she sets herself a truly difficult task here: a search for English equivalents of sophisticated Pali version of unsophisticated, undiscovered originals. Palimpsets, indeed, they are; filled with terms subject to metamorphoses of meanings at every stage of an unidentifiable sequence of periods: subject,

too, to uncertainty whether this or that phrase is to be treated as an inspiration, or an idiom, or a formula".—*JRAS. 1942, pp. 71-72.*

—— [Wayfarer's Words], by Mrs. Rhys Davids, 2 Vols. (London 1940-42), See *ABIHI.* III, No. 289; IV, No. 217. [148

Whatever controversialists may think of the author's interpretations, these volumes will bear witness to hindrances to appreciating the realities of the life metaphysical, when expressed in an alien vocubulary, dating from a forgotten age".—*JRAS, 1942, p. 146.*

Chalmers (Lord)—Buddha's Teachings. Being the Sutta Nipana or Discourse collection edited in the original Pali text (Romanised script with an English version). Harward Oriental Series, No. 37. pp. xxii+300, Cambridge Mass. 1942. [149

Chandra, (Sushil)—Buddhism and the World Peace. *M-B.* 50, pp. 102-105. [150

Chowdhuri (Suryanarayan)--Buddha-Charit, Part D. (Hindi text). pp. 224, Sanskrit Bhavan, Kathotia (Purnea), 1942. [151

Rendering in simple Hindi of the renowned poet Asvaghosh's depiction of the life of Buddha

Dasgupta (S. B.)--Bodhicitta in Tantric Buddhism. *IC.* IX, Pts. 2-3, pp. 149-158. [152

The Vajrasattva-self has been spoken of as the *Budhicitta* in the Buddhist Tantras. The author discusses in detail the nature of *Bodhicitta* as conceived of in esoteric Buddhism. In a general sense *Bodhicitta* is a state of the *sitta* itself where there is a strong resolution for the attainment of perfect wisdom, combined with the strong emotion of universal compassion.

Dhammapala (Bhikkhu)—Buddha and Vedanta. *M-B.* 50, pp. 128-131. [153

Dikshit (Moreshwar G.)--A New Buddhist Sect in Kanheri. See No. 339.

Gershevitch (Ilya)--On the Sogdian Vessantra Jātaka. *JRAS.* 1942, pp. 97-101. [154

The publication of Beneveniste of the facsimiles of all Sogdian manuscripts preserved in the Bibliotheque Nationale (*Monuments Linguarum Asiae Maioris, vol. iii, Codices Sogdiani*, Copenhagen, 1940) enables the writer to check the correctness of Gauthiot's reading of the *Vassantara Jātaka* (published in *JA.*, 1912, 163–193, 430–510).

Heimann (Betty)—[Wayfarer's Words], by Rhys Davids. Vol. I (London, 1940) See *ABIHI*, III, No. 289. [155

"....Her excursions into pre-Buddhistic texts may be welcomed by specialists in Upaniṣadic studies, though naturally some of her interpretations may be there controversial. For instance, shall we all agree with her statement on page 207 that 'it is to read the new into old, to see any special Indian of Buddhist sympathy with animals as being by nature akin to Man?' Can we really regard the Bodhisattva's reincarnation in animal-shape as represented in tha Jātakas, merely as an entertaining artistic form (p. 176)? The student of Hindu thought may recall the 'artistic' representation of animals from the earliest times of Mohenjo Daro throughout the whole Hinduistic periods, of the animal-faced Gods, or Gods entirely shaped as animals, beside the depiction of animals as *vahanas* of the Gods......But these considerations of doubt which arise from the author's stimulating statements have a positive value. We have to be grateful to a scholar who pursues her problems in such a consistent, systematic, and original manner".—*BSOS, X, Pt. 4, p. 1045.*

Humphreys (Christmas)—Karma and Rebirth. (Wisdom of the East Series) 12mo. pp. 80, London, 1942. [156

"Karma, the law of cause-effect, of nature's retribution for lost harmony, and Rebirth, from which it is inseparable, have been described as the oldest doctrine in the world. Today, when the world is in turmoil, only an understanding of Karma makes sense out of madness; tomorrow, only this law will enable men to goodwill to build on sure foundation a more reasonable world". —*LOL. LIV, p. 14.*

Khiste (Batuknath Shastri) *Ed.*—Jātakmālā of Āryasuri in Devnagri with Bālā Sanskrit Commentary. pp. 4+201, Benares 1942. [157

Contains, 3, 4, 8, 10, 11, 12, 14, 15, 16, 19 and 31, Jātakas.

Kosambi (Dharmananda) *Ed.*—Visuddhimagga, of Buddhaghosachariya. 4th Century Pali work on Buddhism.

$9\frac{1}{2}'' \times 6\frac{1}{2}''$, pp. xviii+512. Bharatiya Vidya, Bombay, 1940. [158

Krishnamacharya (Embar) *Ed.*—Tarakbhāṣā: A work on Buddhist Logic, by Mokasākara Gupta of the Jagaddala monastery. Edited with Sanskrit Commentary. Gaekwad's Oriental Series, No. 94. $9\frac{1}{2}'' \times 6''$, pp. 7+114. Oriental Instistute, Baroda, 1940. [159

Lalshminarasu (P.S.)--Manimekhalai. *M-B.* 50, pp. 57-60. [160

Three out of five great classic epics in the Tamil literature are written by the Tamil Buddhist. *Manimekhalai* alone has, however, survived the onslaught of religious persecution, the other two are irrevocably lost. Its author, Sitalai Sattanar of Madura.

Law (B.C.)—[Wayfarer's Words], by Mrs. C. A. F. Rhys Davids (London, 1940-'2), See *ABIHI*, III No. 289.; IV, No. 217. [161

"Some of the chapters are quite good and useful although we may not agree with some of her views. The book under review bears an ample testimony to her sound knowledge, vast experience and critical acumen. It is undoubtedly a valuable addition to our existing list of well-known books on Buddhism. A serious student in Buddhistic thought will be greatly benefited by a careful study of this learned and thought-provoking treatise".—*IC. IX, p. 189*

Loper (Alexander Coburn)--The Evolution of Buddhist Architecture in Japan. pp. xii+330, 66 pl., 211 figs. Princeton U. P., Princeton, 1942. [162

This is a valuable book on Buddhist architecture. Deals with the evolution of Buddhist buildings from their earliest days in China until their introduction to Japan.

Mukerjee (Radha Kamal)—The Social Values of Buddhism. *M-B.* 50, pp. 152-156. [163

Munshi (D. C.)--Spread of Buddhism in Gujarat. See No. 1074.

Mutsuddi (Umesh Chandra)--Buddhism in India. *M-B.* 50, pp. 106-110. [164

Padhye (K. A.)--The Warkari Sect of the Deccan: An

Off-shoot of the Mahayana Buddhism. *M-B.* 50, pp. 28-31. [165

Prem (Sri Krishna)--Vijnanavada. *RPR.* XI, Pt. 3, pp. 51-68. [166

The Vijnanavada or Yogachara school of Buddhist philosophy, as developed by the teachers Asanga and Vasubandhu, stands midway between the pluralist realism of the Sarastivadins and the Monism of Nagarjuna's Madhyamika or Shunyavada school. In this respect its position is somewhat analogous to that of the Sankhya-Yoga system, which stands in a similar manner between the pluralism of the Nyaya-Vaishehika and the monism of the Vedanta. Like the Sankhya it stresses the first of grades of experience to be mastered by yoga, but, unlike the Sankhya, it is not dualistic and for this reason the transition from Vijnanavada to Shamyavada is easier than that from Sankhya to Vedanta. Asanga, in fact, wrote standard treatises from both points of view. Radically idealistic, it is not really, as something stated, a subjective idealism. As a middle path it makes an appeal to many to whom the more transcendent Shunyavada seems mere nihilism.

Premananda (Swami)--The Path of the Eternal Law, Dhammapada. Translated from the Pali text into English. Self-Realisation Fellowship, Washingtion, D.C., 1942. [167

Rao (T. Bhujanga)—[Early Buddhist Jurisprudence (Teravada Vinaya Law)], by Miss Durga N. Bhagavat, (Poona, 1939). See *ABIHI*, II, No. 242. [168

"As pointed by Mr. C. H. S. Ward in his book *Outlines of Buddhism* (p. 114,) 'there was no central authority, either individual or Church court, to enforce the law and maintain discipline'. Further, the highest penalty in the Ninaya is expulsion from the *Sangha.* It is therefore possible to overestimate the importance of the Vinaya Laws from the point of view of jurisprudence. But now-a-days jurisprudence easily widens out into the subjects of sociology and cultural anthropology. Miss Bhagavat's little book is practically a compendium of the laws governing the ascetics of *Sangha.—TQ. xiv, pp. 223.*

Rhys Davids, *Ed.*—Sacred Books of the Buddhists, Vol. XII. The Minor Anthologies, Part IV, Vimana Vatthu: Stories of the Mansions, and Peta Vatthu: Stories of the Departed. Translated by Jean Kennedy and Henry

S. Gehman respectively. pp. xviii+250. Luzac, London, 1942. [169

Translations of the two concluding texts of the Pali Sutta Pitaka by two American scholars, Dr. Gehman and Mrs. Kennedy. The translations are not quite correct, specially the complicated text of the Vimana Vatthu.

"In the editor's Introduction there is a good deal which is open to doubt, such as the speculation about the general character and the time of this collection".—*W. Stede, BSOS, XI, p. 232.*

"For a long time these two books of the Pali Canon remained untranslated into English. Dr. B. C. Law in his 'Heaven and Hell in Buddhist Perspective' (1925) and 'The Buddhist Conception of spirits' (1936) has made use of these books and their commentaries and presented a very readable summary. Now a longfelt want has been removed by the publication of this translation in 250 pages. The translators have acquitted themselves creditably and their translations will be of great use to scholars and students alike. In the book of Spirits, the ghost in simple fashion tells his case to a monk who then informs the Buddha. We know that a spirit could be released from the purgatory by the devotion of friends and the concomitant transfer of merit. A spirit may through supererogation be reborn in heaven. Existence in heaven is not permanent and by no means implies the end of the successive rebirths. It is undoubtedly a serious blemish in the working out of the law of cause and effect. The translator has discussed in the introduction to the Vimanavatthu the question of the date of the composition of this work. He seems to have accepted Dr. Law's date. (B. C. Law, *History of Pali Literature*). The translation on the whole is quite readable and this book can be safely recommended to those interested in the topics of heaven and hell".—*D. Guha, IC. X, p. 83.*

Rhys Davids—The Man and the Word. *AP.* XIII, pp. 535-540. [170

Makes some interesting points in this posthumous article in examining the development of certain Buddhistic concepts.

—— Gospels. *RPR.* XI, Pt. 1, pp. 5-12. [171

Brings forward more living and more positive appreciation of the teaching of the Buddha.

Sarcar (Dinesh Chandra)—Entry of Buddhism in China. *M-B.* 50, pp. 188-192. [172

Sarkar (Guru Das)—Some Aspects of Buddists Art and Culture (Mainly Mahayana). *CR.* 83, pp. 165–173. **[173**

Sarkar (Mohendra Nath)—The Spirit of Buddhism. *M–B.* 50, pp. 168–172. **[174**

Sarma (Naga Raja)—[Wayfarer's Words, Vol. II], by Mrs. Rhys Davids, (London, 1941) See *ABIHI.* IV, No. 217. **[175**

"The second volume contains 20 chapters or sections. I would invite special attention to the discussion entitled 'wherein I differ' in which she claims that hers is a view truer than what the Buddhists now teach' or 'books about Buddism tell you'. Who will win in the long run? Authors of old books? Or Mrs. Rhys Davids and those who think with her? Readers can easily guess the answer".—*NIA. V, p.* 95.

Sastri (K. A. Nilakanta)—Buddhism in South India. *M–B.* 50, pp. 157–167. **[176**

Sastri (N. Aiyaswami) *Tr.* Ālambanaparīkṣā and Vṛiti by Diṅnāga. With English Translation, Tibetan Text, etc. Adyar Library Series No. 32. $8\frac{1}{4}'' \times 5\frac{1}{4}''$, pp. xxiii+124. The Adyar Library, Adyar, (Madras), 1942. **[177**

"The present book belongs to the Yogāchāra school of Buddhism. The main pivot upon which the doctrine of this particular school revolves is that consciousness alone is true and the object which appears to come within the fold of perception is but an aspect of consciousness. When the force called Vāsanā gets matured consciousness is transformed into a form of object. This object has got no separate existence apart from consciousness.

The credit of Mr. Sastri is manifold. He has edited the book with utmost care. He has translated the text along with its Vṛitti and the commentary on it. The translation is characteristically lucid and enlightening and it reflects his profound grasp of Buddhistic schools of thought. He deserves fully the credit of having done a yeoman's service through this translation where abstruse passages have been dealt with ease and care. He has offered good suggestions for amendment in some obscure lines, which deserve special notice. The value of this book has been enhanced to a considerable degree by the addition of foot notes, appendices and indexes which are of great help to the students of research".—*S. Bhattacharya, JBHU. VII. Pt.* 2, *p.* 229.

"The very title of the treatise would reveal the nature of enquiry taken up by the author. Diṅnāga proceeds with a critical examination of the standpoint of the realists or positivists such as the Vaibhasikas and others who believe in the reality of the objective world and challenges the validity of their arguments. He then tries to establish his own view that the *Alambana*, i. e., the object of consciousness alone appears as Subject and Object. This view was orginally propounded by his predecessors Asanga and Vasubandhu, the staunch advocates of the Yogacara school of Buddhism. It was, however, left to Diṅnāga, the father of mediaeval Indian Logic and the author of the Pramana samuccaya to give the dogma its fullfledged form on a logical basis. This theory naturally met with a very strong opposition from the orthordox school of thought".—*V. A. Gadgil, JBBRAS, 19, pp. 83–84.*

"The Alambanapaiksa is a small treatise consisting of eight verses (karokas) and brief explicatory notes in Sanskrit by Acarya Diṅnāga, the father of mediaeval Indian Logic. The position taken by him is analogous to that of his predecessors, Asanga and Vasubandhu, namely, that alambana the apparent object of consciousness, is unreal and that consciousness alone is real":-

Yadantarjneyarupam tu Bahirvadavabhasate

"The importance of this little treatise can be judged from the fact that great exponents of Hinduism like Kumarila and Śankara thought it imperative to meet the arguments advanced by Diṅnāga by their own counter-arguments".—*D. B. Sastri, JBORS. XXVIII, p. 485.*

Sen (Siva Narayana)—Buddha and Evolution of Buddhism. *TMR.* LXXII, pp. 473–477, 11 illus. **[178**

A short life sketch of Buddha and the diffusion of Buddhism.

Soni (R. L.)—The Buddhist Psychology. *M-B.* 50, pp. 95–98. **[179**

Soper (Alexander C.)—The Evolution of Buddhist Architecture in Japan. Princeton Monographs in Art and Archæology, quarto series No. 345. 11½″×8½″ pp. 345, 211 illus. Princeton U. P. Princeton, 1942. **[180**

Presents in both readable and scholarly form the evolution of Buddhist architecture in China and its later introduction into Japan down to the end of 19th century. The author, with his knowledge of Chinese and Japanese literature, his years of study

in Japan and his training as a historian of art, has for the first time explained and interpreted Eastern architectural ideas, terminology and development by going back to the sources.

Stede (W.)—[The Debates Commentary (Kathavatthuppakarana-Atthakatha)]. *Trans.* by Bimala Churn Law. (London, 1940). See *ABIHI*. III, No. 273. [181

"...As regards the English spelling of the Pali word 'arahant', Dr. Law wavers between *arahan* and *arahant*. Dr. Law was hampered in his task by the imperfect constitution of the text of the Commentary, which was one of the earliest P. T. S. publication (1889, by Minayeff), when Pali studies were only in their beginnings, and the readings are often doubtful and sometimes wrong. Our author has improved on some (e. g., p. 32 vaccati for pucchati), but a good many are still faulty, as e.g., thatva on p. 34, rendered as 'taking his stand on ', but which should with better sense be amended to bodhetva". *BSOS. X, Pt. 4. pp. 1028-1029.*

—— [The Book of the Discipline (Vinaya-Pitaka) Vol.II], Translated by J. B. Horner (London 1940), See *ABIHI*. III, No. 260. [182

"*The Book of the Discipline* is important because it gives us in plain and often crude and outspoken language, a picture of the early Buddhist monastic institutions, of the habits of the members of the order, both male and female, and of the discipline established through tradition and exemplified by notorious cases in order to keep the life of the 'Brethren' and 'Sisters' on decent lines, so as to ensure the possibility of these 'seekers of the truth in seclusion' reaching a stage of life which was proclaimed by the Founder to be one of 'worthiness' (Arahantship)... The translation (more than a mere rendering of words) is in every way excellent and scholarly. It is accompanied by copious and helpful footnotes and by a comprehensive index of subject-matter, of proper names and Pali words".—*BSOS. X, Pt. 4, p. 1029.*

Vajira (Sister)—Buddhist Women of Fame: Mahāpajāpatī Gotamī; Bhadda Kaccānā, and Sanghamittā Theri. *M-B.* 50, pp. 34-39. [183

—— Sutta-nipāta, Part II Cuḷavagga Suttas 13-26. Romanised text. pp. 105-201. Saranath, 1942. [184

One of the oldest cannonical books of the Buddhists.

Vajiranana (P.)—Philosophy of Buddhism and its Message to the World. *MB*. 50, pp. 1-4. [185

Varadachari (K.C.)—Buddist and Yoga Psychology. *JSVOI*. III, pp. 77-85. [186

Christianity.

Anderson (Emma Dean)—In the shadow of the Himalayas: A Historical Narrative of the missions of the United Presbyterian church of North America as conducted in the Punjab, India, 1855-1940. The United Presbyterian Board of Foreign Missions, Philadelphia; The Women's General Missionary Society, Pittsburg, 1942. [187

Bandel—Historical Sketch Relating to the Bandel Church with illustrated Guide. $8\frac{3}{4}'' \times 5\frac{1}{4}''$, pp. 21. Catholic Orphan Press, Calcutta, 1942. [188

Practically a reprint of *Historical Facts Relating to the Augustinian Convent of Bandel, Hoogly* (Calcutta, 1911), by M. V. Rodrigues, to which is added a guide. Gives a brief sketch of the Portuguese in Bengal and particularly Bandel. The exact date when the Portuguese first established themselves in Bandel is not known. But it is generally admitted by most historians they first came in Bengal in 1537.

For detailed history see:-

J. J. A. Campos— *History of the Portuguese in Bengal* (Butterworth & Co., Calcutta, 1919)

J. J. A. Campos — *History of the Bandel Convent and Church*, (Catholic Orphan Press, Calcutta, 1922)

Birney (William S.)—School Chapel of St. Thomas, now the Parish Church of St. Thomas, Calcutta. *BPP*. LXII, pp. 24-53. [189

Gives a complete history and details of expenses of the chapel from its foundation.

Bower (Marian Bishop)—Buds and Blossoms. The American Council of the Ramabai Mukti Mission, Philadelphia, 1941. [190

DeWald (Earnest T.)—Codex Vaticanus Graecus 1927.

Illustrations in the Manuscripts of the Septuagint Series Part 1. 15"×12", pp. 68, 73 pl. Princeton U. P., Princeton, 1941. [191

The first five volumes will contain collotype reproduction of all the miniatures in the manuscripts of the Greek Old Testament, together with descriptions of both manuscripts and the pictures. The sixth volume will deal with the history of the illustration of the various Old Testament books, and will be illustrated with plates of collateral material.

De Wald(Ernest T.)—Codex Vaticanns 752. Illustrations in the Manuscripts of the Septuagint Series Part 2. 15"×12", pp. 70, 58 pl. Princeton U. P., Princeton, 1942. [192

George (S. K.)—The Last Days of Jesus. *IR.* 43, pp. 651-656. [193

Hayes (Ernest V.)—Jesus Christ: Glimpses of his Life and Mission. *AP.* XIII, pp. 3-5; 71-73; 122-125; 170-173; 211-214; 268-271; 311-314; 361-364. [194

Morey (Charles Rufus)—Early Christian Art: An outline of the Evolution of Style and Iconography in Sculpture and Painting from Antiquity to the Eighth Century. 11½"×8½", pp. ix+282, 210 illus. Princeton U. P., Princeton 1942. [195

" ... intensive yet comprehensive critical integration of his findings and of those of many other scholars dealing with the problems of the reconstruction of Early Christian art... In discussing the evolution of the last phase of the Neo-attic style Morey repeats an earlier idea that the 'Oriental' compositions, for the frontality of the figures, and for the decoration of the Sidamara sarcophagi as well as for the 'Oriental' paintings in the temple of the Palmyrene Gods at Dura. He admits that frontality was realized both in the East and the West but that the eastern phase had the advantage of an 'age-old tradition of decorative design' which was absent in the West... The appearance of 'Constantiniponitan' style in Ravenna and the Syro-Palestinian in Rome, which completes Morey's discussion of the art of the 'Asiatic East' is but the beginning of the increasingly strong influence of East Christian art upon that of the West and is considered at length in the next three chapters".— *Dimitris Tselos, AJA,47, pp. 144-147.*

Perera (S. G.)—Life of Father Jacome Goncalvez. pp. 150. De Nobili Press, Madura, 1942. [196

"Father Jacome's Oratorian spirit, his extensive travels, his debates with heretics, and the qualities he showed in administrative posts, reveal the apostolic wealth to be found in the Goan clergy. His literary works which are listed and described in an appendix bear witness to his talent and unceasing activity. His life should prove an inspiration to all apostles; it impressively anticipated Leo XIII's hopes that India's sons should be the ministers of her salvation".—*A. Lahuri, NR. XVI, p. 88.*

Robinson (G. L.)—The Bearing of Archæology on the Old Testament. pp. 200, American Tract Society, New York, 1942. [197

Ruthnaswami (M.)—The Jesuits in India. $7'' \times 4\frac{3}{4}''$, pp. 16, The Catholic Truth Society of India, Trichnopoly, 1940. [198

The year 1940 being the four-hundredth anniversary of the official recognition of the Jesuit order, the author surveys the extent and estimates the value of the Jesuits in and for India.

Woodruff (Helen)—The Index of Christian Art at Princeton University: A Handbook. Foreword by Charles Rufus Morey. pp. ix+83, 5 illus. Princeton U. P., Princeton, 1942. [199

The Index is a catalogue of 261,000 cards comprising the subject File and 50,000 photographs which constitute the Monument File. In the Subject File appear descriptions of objects, figures, and scenes found in publised and unpublished works of art up to 1400 A. D., as well as a complete bibliography dealing with the objects described. In so far as the Index is practically complete with reference to objects dating before the eighth century, its value to Early Christian scholarship is inestimable and its files indispensable. It is an instrument nearest to a statistical record of early Christian Art.—*Dimitis Tselos, AJA, 47, p. 149.*

Zernov, (Nicolas)—The Church of the Eastern Christians. $7\frac{1}{4}'' \times 5''$, pp. 114. Society for Promoting Christian Knowledge, London, 1942. [200

"It is a description of the Eastern Church by one of its members who has lived among Western Christians for some years and which divide and the similarities which unite the two main

streams of the Christian tradition......Gives a popular account of the two Churches in which the differences are certainly not understood".—*J. W. Crowfoot, JRAS, 1943, p. 264.*

Dynastic

Chalukyas

Dave (M. C.)--History of Chalukya Dynasty (Gujarati text), *FGSTM*. VI, pp. 491–510; VII, pp. 37–57; 289–296. [201

Delhi Sultanate

Qureshi (I. H.)--The Administration of the Sultanate of Delhi. 8"×5", pp. xvi+288, 2 maps, 1 plate. Ashraf, Lahore, 1942. [202

"This book is the first detailed description of the administration of the Sultanate of Delhi. It describes the various institutions and discusses their origin, functions and importance. The work is based on a thorough examination of original sources and is a scientific and scholarly exposition of the subject. An examination of the table of contents will show that no aspect of the government of the sultans has been ignored".— *LOL. LIII, p. 94.*

"... the book is a very successful study not merely in point of its material gathered with considerable research but also for the lucid, logical, and critical manner in which it is presented." — *JUPHS.XVI, p. 240.*

"... Altogether the book is a careful study of what the author rightly calls the cultural glory of Delhi, of which stone and mortar reveal but little. The various items of appendix matter, some of which go deeply into minute and controversial subjects are very useful additions to the book; particular mention should be made of the Select Bibliography which is equally elaborate and exhaustive and has been commented upon in brief, but pregnant, compass in the introduction. The breadth of view characterising the treatment of the government system and the achievements of the Sultanate is specially commendable".— *C. C. Srinivasacharyar, JIH-XXI, p. 242.*

Roy (N. B.)--Jajnanar Expedition of Sulṭān Fīrūz Shāh: English Translation and Text of an Extract from 'Sīrat-i-Fīrūz Shāhī' *JRASBL.* VIII, pp. 57–98. [203

Guptas

Mookerjee (Dhirendra Nath)--The Genealogy and Chronology of the Early Guptas. *JIH*. XXI, pp. 34-56. [204

Mookerji (Radha Kumud)--Character of Samudragupta from his Inscriptions and Coins. *IC*. IX, Pts. 2-3, pp. 177-179. [205

The author sees in the inscriptions and coins of Samudragupta, his many-sided genius and character: as ruler, as conqueror, as a warrior, as a philanthropist, as superman and as poet. And brings together the many epithets applied to him in inscriptions and on coins, which point to the many sides of his complex character and personality.

Kuṣāṇas

Bailey (H. W.)--Kanaiska. *JRAS*, 1942. p. 250. [206

Puri (Baijnath)--The Term Kuṣa or Kuṣāṇa. *JIH*. XXI, pp. 57-59. [207

Considers whether the term Kuṣāṇa is the adjective of Kuṣa which according to Baron A. Von Stael Holstein (*JRAS*, 1914) was the name of the family to which Kaniska and others belonged or Kuṣāṇa itself was the name of that family, and takes note of the different forms which the family name assumes in inscriptions, coins or elsewhere. Concludes that the name of the family was Kuṣāṇa and not Kuṣa.

Mauryas

Jagan Nath--Some Historical Illusions. *JIH*. XXI, pp. 155-172. [208

In the *JIH*.XX, Mr. Dhirendranath, has, according to the author, misinterpreted certain evidence in article Chandragupta and Bhadrabāhu; The author examines some of the misinterpreted points.

Sastri (K. A. Nilkanta)--Āśoka Notes. *JGJRI*. I, Pt. 1, pp. 95-117. [209

(1) Discusses the import of the sentence towards the end of the First Minor Rock Edict. (2) Was Āśoka a monk and monarch

at the same time and for the whole time of his reign after the events recorded in the opening section of Minor Rock Edict? (3) The story of Kuṇāla and Tisyarakṣitā, says the author, is a legend and not historical. (4) Āsoka and Ceylon.

Mughals

Achilles (Meershman)—Akbar and the Christians. *JSHS.* IV, pp. 153–154. [210

A short paper giving the real reason why Akbar was attracted to Christianity.

Ahmad (Mohd. Aziz)—"Dasturul Amal" of Jawahar Mal Baikus (1144 A. H.). In No. 1007, pp. 121–125. [211

The *Dasturul-Amal* as the word signifies means such "Rules of Procedure" as are adopted in the method of administration. The *Dastur* is not only a reliable record of the administrative machinery of the government, but also deals with the system of land revenue and occssionally the political problems of the City. The author examines one of the MS. of *Dasturul-Amal* from the Subhanullah Oriental Library, Muslim University, Aligarh.

Aziz (Abdul)—The Imperial Treasury of the Indian Mughals: The Mughal Indian Court and its Institutions. 7″×4¾″, pp. xix+572. Pub: the author, Lahore, 1942. [212

"The author's abundant sympathy with his subject, controlled by his critical capacity, has given this narrative the rare quality which is found only in the very best histories of the period. He has brought to task all the qualities which are indispensable in historian, sound judgement, care and caution, thorough study of data, and lucid and elegant style. His extensive reading of the original authorities of the first rank, with judicious use of contemporary paintings, and other illustrative materials has enabled him to give the reader a vivid and lifelike picture of the Mughal times. A very succesful attempt has been made to visualise precious stones, jewels, gems, diamonds, rubies, emaralds, pearls, etc., of the Mughal times. Stirring scenes of Mughal court jewellery and treasury are reproduced before the reader, and the glory of the Mughal past lives again."

"In this book, which forms the second volume of a series on the Mughal Court and its institutions, Mr. Abdul Aziz has a decidedly attractive subject. The wealth of the emperors was proverbial in England in Milton's time; various European travellers

have, from early days, given more or less detailed account of its character, but no systematic modern survey of the subject has hitherto been attempted.

In this carefully documented study the whole field is surveyed, from the time of Babar, the first emperor, to the invasion of Nadir Shah in 1739, the cash treasury and the jewel treasury being separately treated. The book is anything but a dry catalogue though the text is literally supplemented by statistics and comparative tables. We have, apart from copius extracts from the chronicles, accounts of the lore attaching to different kinds of jewels, descriptions of the method of cutting diamonds, comparisons of such celebrated stones as the Koh-i-noor with other famous rivals in various parts of the world, with many picturesque sidelights on the history of the hundred years and on the impressive pageantry of the most splendid courts of Asia.

Mr. Abdul Aziz has taken infinite trouble over collecting his data and forming his conclusions, and his book should not only appeal to academic circles but should also interest a wider range of readers".—*LOL. LIV, p. 60.*

Also see S.A. Sherc *J.B.R.S.* XXIV pp. 226-229.

Bhattasali (N.K.)--Early Days of Mughal Rule in Dacca. *IsC.* XVI, pp. 393-403. [213

Billimoria (N. M.)--Emperor Akbar and the Zoroastrians *JHSH.* IV, pp. 145-152. [214

Explains Akbar's religious policy, Meherje Rana's visit to Akbar's Court, and Akbar's help and grants given to Parsis.

—— Religious Opinion of Emperor Akbar. *JHSH.* IV, pp. 155-161. [215

A broad review of Akbar's religious policy.

Bora (Debendranath)--A Short Sketch of the North East Frontier Policy of the Great Mughals. *JARS.* IX, pp. 78-84. [216

Burn (R.)--[Humāyūn Bādshāh], by S. K. Banerji. Vol. II. (Lucknow 1941). See *ABIHI.* IV, No. 270. [217

"Where Dr. Banerji differs trom Erskine in his judgments he does not always convince, for example, in rejecting the views that Humāyūn deserted his post in Badshan during Babur's lifetime, and that later he wasted months in Gaur through sloth and love of ease. His argument that Kamran's coinage shows he had

no aims at encroaching on Humāyūn's sovereignty in India is based on a faulty description of the actual coins, and omits a reference to the unique dirham of Kabul which bears the name of both brothers and was probably struck in 955 during their temporary reconciliation".—*JRAS, 1942, pp. 144-145.*

Chanda (Ramaprasad)--The Indian Union: The Mughal Empire and the Maratha State. *TMR*. LXXII, pp. 52-56. [218

The four great Mughals not only built up a great empire that ultimately embraced the whole of India, but also created a great Indian Union that emerged from the background as the empire gradually fell to pieces. The first independent power that acceded to the union after the beginning of the breakup of the Mughal empire was the Maratha State. The author narrates the episode.

Divanji (Prahlad C.)--Three Gujarati Legal Documents of the Mughal Period. *JGRS*. IV, pp. 18-29, 1 pl. [219

One is a mortgage-deed and the other is a sale deed. In author's opinion these two documents are of importance from more than one standpoint. They contain evidence of a number of events of historical importance.

Gode (P. K.)--[Humāyūn Bādshāh], Vol. II, by S. K. Banerji (Lucknow, 1941). See *ABIHI*. IV. No. 270 [220

"...based on contemporary sources and deals with Humāyūn's administration, campaigns, and travels between A.D. 1540 and 1556. During this period he appears not as ruler of territory but as a fugitive fleeing through Punjab, Sind, Rajputana and Qandahar to Iran and then returning to Delhi and Agra in A.D. 1555 only to die of an accident on 28th January, 1556. The volume is divided into 20 chapters, out of which the first fifteen describe the political career of Humāyūn while the remaining five discuss general topics like the prominent women of Humāyūn's time, Babur's family and the accomplishments of his sons, Prince Akbar under Humāyūn's tutelage, institutions and monuments of Humāyūn's time. According to the anthoı's estimate of Humāyūn he was superior to his brothers both in private and public virtues but was unfit to act as a bold leader and failed to initiate far-reaching reform. He showed a unique tolerance towards his non-Muslim [subjects and possessed a cultured outlook with high poetic talents". — *NIA*. V, P. 256.

Goetz (H.)--Notes on the the Siege of Purandhar by Maharaja Jai Singh. *PO*. VII, pp. 181-186. [221

The siege of Purandhar by the Mughals in A.D. 1665, under the personal command of the viceroy of the Deccan Maharaja Jai Singh I, Mirza-Raja ,of Amber-Jaipur, has been one of the classical sieges of India. For not only was it the prelude to Shivaj's famouse visit to Agra in 1666, with all its far-reaching consequences for the history of India, but it was also the first major clash between the overwhelming power of the Grand Mughals, with all its traditional prestige, and the daring enterprise of the young Maratha kindom of Shivaji, revealing sll the military virtues and defects of both parties. The Marathas surrendered, the cause being insufficiency of water. "Without the rains the murderous thirst and with the break of the rains disease and starvation", says the author, had to surrender, and even the last days between truce and peace must have been terrible".

Habibullah (A. B. M.)--[Humāyūn Bādshāh], by S. K. Banerji, (Lucknow 1941). See *ABIHI*. IV, No. 270 [222

"...The latter part of the book deals with a variety of interesting topics. A discussion on Akbar's childhood brings to light what I believe has not been properly stressed, namely his indebtedness to the tradition of culture and liberalism created by his father and grandfather... The book contains a vast amount of interesting though in many places, irrelevant details and has probably been hurriedly written".--*IHQ*. XVIII, pp. 285-286.

Joshi (V. C.)--East India Company and the Mughal Authorities During Jahangir's Reign. See No. 246.

Narain (Brij) and Sharma (Sri Ram)--A Contemporary Dutch Chronicle of Mughal India. *JBORS*. XXVIII, pp. 121-151. [223

Nirmaldas (Sobhraj)--A Short Sketch of Jalaluddeen Muhammad Akbar. *JHSH*. IV, pp. 162-183. [224

Pawar (A. G.)--The Death of Aurangzeb and After. In No. 1007, pp. 336-340. [225

Qureshi (I. H.)--The Parganah Officials under Akbar. *IsC*. XVI,, pp. 87-93. [226

Roy Chaudhury (M. L.)--Jahangir's Farman of 1613 A.D. In No. 1007. pp. 188-196. [227

Srinivasachari (C. S.)--[The Din-I-Ilahi of the Religion of

Akbar], by Makhanlal Roychoudhury, (Calcutta, 1941), See *ABIHI*. IV. No. 280 [228

"This thesis on a most important theme is planned on a very intensive and comprehensive scale. It endeavours to probe into the inner strands of the great religious upheaval that marked the age of Akbar as they manifested themselves not only in India, but in other parts of Asia. The work shows how in the genesis of the *Din-i-Ilahi*, the Central Asian forces stretching back into early Mongol culture wound their course through the Semiticism of Arabia, filtered through the Monism of Iran and were ultimately Aryanised by the touch of Hindusim. The time at which Akbar's stage was to be set was marked by a spirit of Eclectism prepared by Hindu Saints and Muslim Sufies and by other forces ef liberal Islam".—*JIH. XXI, p. 128.*

Paramāras

Ganguly, (D. C.)—The Paramāra Udayāditya. *IHQ*. XVIII, pp. 266–268. [229

A short note on the genealogy of the Paramāras.

Mirashi (V. V.)—Dongargaon Stone Inscription of the time of Jagadeva; Saka 1034. See No. 352.

Rāṣtrakūṭas and Silaharas

Ayyar (A. S. Ramanatha)—A Note on the Dates of Three Rashtrakūṭa Kings. *EI*. XXVI, Pt. 4, pp. 161-165. [230

The three kings are: Indra III (A. D. 915–67), Govinda IV (A. D. 930–34) and Krishna III (A. D. 939–67).

Moraes (George M.)—The Hamjamana of the Silahara Records. *JBORS*. XXVIII, pp. 307-318. [231

Identifies Hamjamana mentioned in Silahara records with Anjuna in Goa.

Sharma (Dasharatha)—An Important Verse from the Sanjan Plate of Amoghavarsa I. See No. 361.

Vākāṭakas

Bhandarkar (D. R.)—Break (?) In the Genealogy of Vākāṭaka

Pravarasena II *IC*. IX, Pts. 2-3, pp. 175-177. [232

Discusses briefly the construction of the inscription of what is known as the Bāsim copperplates.

Krishnan (A. N.)—Vākāṭaka Inscription in Cave XVI at Ajanta. See No. 349.

Mirashi (V. V.)—Bāsim Plates of Vākāṭaka Vindhyasakti II. See No. 351.

Sircar (Dines Chandra)—A Note on the Bāsim Copper-Plate Inscription of Vākāṭaka Vindhasakti II. See No. 351

Tughluqs

Banerji (S. K.)—Firuz Tughluq as seen in his Monuments and Coins. *CR*. 85, pp. 102-113. [233

Miscellaneous

Ayyar (A. S. Ramnatha)—Two Records of Parāntaka I, From Takkōlam. *EI*. XXVI, Pt. 5, pp. 230-235. [234

The records are dated the 31st year of Madiraikonda Parakēsarivarman, and they register two gifts of 30 *kaḷañju* each made by the daughter of Śōlaperumānaiḍgaḷ, who is also further described as the *Mahādēviyār* (queen) of Gōvinda-Vallavarāiyār. Her personal name is mentioned as Vīramādēviyār. The records are important in that they mention Govinda-Vallavarāiyār as theson-in-law of Parāntaka I. This Gōvinda-Vallavarāyār is identified here as the Rāshṭrakuṭa king Gōvinda IV.

Rajkhowa (S. C.)—Ahom Kingship. *JARS*. IX, pp. 31-40. [235

The Ahoms are a Shan tribe who crossed the Patkai range to the south east of Assam in the early years of 13th century, and after subduing the Morāns and the Borāhis, they occupied the foot of the hills; they conquered the Chutiyas and the Kacharis, and extended their power over the whole of the Brahmaputra valley. The author here brings to light an interesting and important aspect of the Ahom administration.

Rath (P. C.)—History of the Chauhāns from the Jayachandrikā of Prahlad Dubey. *JBORS*. XXVIII, pp. 455-467. [236

Ravi Varma (R.)—History of the Ceras from the Earliest Times to 1500 A.D. *JMU*, XIV, Pt. 1, pp. 1-30 (at the end of the Journal). [237

East India Company.

Banerjee (D. N.)—Had the Mayor's Courts (Established in India by the Royal Charter of 24th September, 1726), any criminal Jurisdiction? In No. 1007, pp. 76–81. [238

Determines with the help of relevant official documents, whether the Mayor's Courts established at Madras, Bombay and Calcutta by the Charter of Justice granted to East India Company by King George I, had any criminal jurisdiction. He finds they had not.

Bhatnagar (O. P.)—A few Letters of Lord William Bentinck. In No. 1007. pp. 114–115. [239

Chatterji (Nandlal)—Clive and Illicit Arms Traffic. In No. 1007 pp. 99–100. [240

De, (J. C.)—The Earliest Phases of the Company's Indigo Trade. *IHQ*. XVIII, pp. 137-155. [241

—— The Areca-Nut Trade and the East India Company (1600-1661) *NIA*. V, pp. 201-209. [242

—— The East India Company's Trade in Arecanuts (1600 to 1661) and the Seizure of Mir Jamla's Ship. *IC*. IX. Pts. 2-3, pp. 159-173. [243

Gives some historical notes of the importance of arecanut trade in India, and how the East India Company obtained it through the usual commercial channels, but also on a few occasions by privateering.

Ghosal (A. K.)—Constitutional Relation Between the Court of Directors and the Board of Control with Special reference to the Dispute over Fort William College. *IJPS*. IV, pp, 170-182. [244

Gupta (Pratul C.)—Sir John Law's Services at Bithur 1818-25. *NIA*. V, pp. 97-106. [245

During the Maratha War in 1813, Sir John Law acted as Sir John Malcolm's aide-de-camp and succeeded in bringing about the surrender of the Peshwa. He was next appointed the Commissioner with the ex-Peshwa at Bithur which post he held till 1825. When the Peshwa submitted to the English in July 1818, he asked Malcolm to permit John Law to accompany him to the North. Accordingly Law was ordered to escort Baji Rao to the place of his future residence. The author narrates the story of Sir John Law's services.

Joshi (V. C.)—East India Company and the Mughal Authorities During Jehangir's Reign. *JIH*. XXI, pp. 2-22. [246

Menon (P. K. Karunnakara)—A Short Account of the Tellicharry Settlement. *JMU*. XIV, Pt. 2, pp. 189-250. [247

Sinha (A. N.)—A Study in Some Early British Sanads Relating to Jungleterry. In No. 1007, pp. 209-225. [248

Tamaskar (B. G.)— The Dharangaon Factory and Sivaji. *QJMS*. XXXIII, pp. 125-132. [249

A factory of the East India Company at Dharangaon to the south of Burhanpur and the Tapti river was plundered by Shivaji's forces once in 1675 and again in 1678 without any order from their chief. Though friendly with these English factors, Shivaji disowned responsibility for the offence committed by his men and declined to make good the loss sustained by the Company,

—— The Carwar Factory and Shivaji. *PO*. VI, pp. 217-229; VII, pp. 109-118; 165-176. [250

Economics

Agarwal (Amar Narain)—Gramina Arthashastra aur Sahakarita, (Hindi text). pp. 387. Rai Sahim Dayal Agarawala, Allahabad, 1942. [251

Introductory study of Rural Economics and Co-operations, within the framework of the syllabus drawn up by the U. P. Board of

Education.

Ahmed (Kazi)—Settlement in the Irrigated Area of Recent Colonization in the Indo-Gangetic Plain. *IGJ*. XVII, Pt. 3, pp. 183–199. **[252**

Awasthi (Bhagwandas)—Arth-Shastra ke Mul Siddant. (Hindi text), pp. 439. Hindustan Academy, Allahabad, 1942. **[253**

An attempt to acquaint the Hindi-reading public with the basic principles of economics.

Gadgil (D. R.)—The Industrial Evolution of India in Recent Times. $8\frac{3}{4}'' \times 5\frac{1}{2}''$, pp. 368, 7 tables. Oxford U. P., (Indian Branch) 1942. **[254**

—— Regulation of Wages and other Problems of Industrial Labour in India. Gokhale Institute of Politics and Economics, Poona, 1942. **[255**

A partly theoretical and a partly analytical discussion of wage rates and movements as affecting the Indian labour market.

Huth (Hans) and Pugh (Wilma J.)—Talleyrand in America as a Financial Promoter, 1794-96. Unpublished Letters and Memoirs in three volumes. Vol. II Translated and Edited. (Vol. II of the Annual Report of the American Historical Association for the Year 1941) $9'' \times 5\frac{3}{4}''$, pp. 181. United States Government Printing Press Office, Washington, 1942. **[256**

A new source of material on American business in the 18th century; a manuscript notebook brought to light, in which valuable references on Indian trade are given

"In his first letters from America, Talleyrand had expressed the belief that American land speculation would be disappointed in their hope that European emigrants and capital would find refuge in American back lands and, in a memoir on an Indian bank written before leaving France, he developed a plan by which the transfer to Europe of the fortunes of Englishmen in India could be used to finance trade with India. In combining these two ideas, India was to be substituted for Europe as a market for American lands, thus providing a means of transferring Anglo-Indian fortunes from India and a means of financing American

trade with India......Talleyrand's friendship with Lord Landsdowne brought him into contact with liberal opposition leaders, the group to which most of the nabobs belonged. He speaks in his *Memoirs* of meeting Warren Hastings, and he undoubtedly met other less well-known figures like Gring......His Memoir on an Indian bank in Paris must have been written after the abolition of the monopoly of the French East India Company in april, 1790 and before the mesures of the Convention against capital and capitalists rendered such financial ventures in France impracticable......The problem for India traders then was to secure and make use of this rich resource, by means of which a large share of the India trade could be secured. It was chiefly to transfer these funds that the new French East India Company was organised......The liquidation of the French Company in 1793 destroyed this resource. At the same time the war began to interfere with the trade of the Dutch and Danish Companies. The 1793 charter of the English company attempted to provide English channels for the transfer of British fortunes to England. To do this it permitted private English trade under license from the company, and provided for the transfer of the company's debt to England by the sale of bills on the London office to the company servarnts in India".—*Introduction.*

Jathar (G. B.)— and Beri (S. G.)—Indian Economics. A Comprehensive and Critical Survey. Vol. I. Seventh Edition. pp. 544, 1942. Vol. II, 6th Edition, pp. 686, 1941. Oxford U. P. Oxford. [257

Karve (D. G.)—Population Problem in India: A Regional Approach. *JUB.* XI, Pt. 4, pp. 48–54. [258

Khanna (R. K.)—India and the New World Order. $8\frac{1}{2}'' \times 5\frac{1}{2}''$ pp. viii+304. Minerva, Lahore, 1942. [259

The title of the book is misleading for it has nothing to do with plans and projects relating to the new world order. The book apparently was written before the war. The thesis is a simple one. It deals with agriculture, trades and manufactures, Taxation, Finance, and Credit. Communities and Communalism and Education, and on Women of India.

Lakshminarasimhan (S.)—The Theory of Interest. University of Mysore, 1942. [260

The scheme of the book is simple. The first chapter states the problem, The next eight chapters state and examine the

various non-monetary as well as monetary Theories of Interest. The five chapters thereafter attempt a sort of synthesis by trying to bring out the place of Interest in a socialist community, the real nature of Capital and Interest and the relation between the Rate of Interest and the price level. In the last and concluding chapter is discussed the role of Interest in the present economic system.

Lokanathan (P. S.)—Trends and Prospects of India's Foreign Trade. *JMU*. XIV, Pt. 1, pp. 33–48 [261

Discusses the situation and concludes: The problem of India's foreign trade is not one of absolute or relative levels, but of reducing its power to injure internal economic life. The development of the vast economic resources within the country must be the dominant objective, and foreign trade should only subserve that main purpose.

Masani (Minu)—Namadu India (Our India). Tamil text. Illustrated by C. H. J. Moorhouse. $7\frac{1}{4}'' \times 5\frac{1}{2}''$, pp. 194. Oxford U. P., (Indian Branch), 1942. [262

Misra (B. K.)—Indian Provincial Finance: 1919–37. With Special Reference to the United Provinces and with an Additional Chapter on Provincial Finance under the 1935 Constitution. $7\frac{1}{2}'' \times 5''$, pp. 312. diagrams, Oxford U. P. London, 1942. [263

Provincial Finance in India is a subject of great topical interest, and the facts have not hitherto been collected and presented in convenient form. This book will, therefore, be welcomed by all students of contemporary India.

Mookerji (H. C.)—Economic Distress and the Alienation of the Masses (1914–20). *CR*. 83, pp. 1–28. [264

Mukerjee (Radhakamal)—The Economic History of India: 1600–1800. *JUPHS*. XIV, Pt. 1, pp. 65–111, 2 pl; XVI, Pt. 1, pp. 153–208, 1 sketch map. [265

In these two instalments the author deals with the Social Stratification, Industrial Market and Economic decline.

Mukerjee (Radhakamal) and Dey (H. L.)—Economic Problems of Modern India, Vol. II. pp. xxxvii+522. Macmillan, London, 1941. [266

Demonstrates the quick progress of economic research in India

in recent years.

Vol. I was published in 1939.

Naidu (B. V. Narayanswami) *Ed.*—The Problem of Rural Credit in the Madras Presidency. Annamalai University Economic Series No. 9. Supplement to *JAU.* XI, Pt. 3, pp. 191-296. **[267**

—— Indian Trade. Foreword by Sir R. K. S. Chetty. $7\frac{1}{4}'' \times 4\frac{3}{4}''$, pp. xv+270. Annamalai University Economic Series, No. 9. Annamalainagar, 1942. **[268**

"...This small book is an effort to initiate the reader into the main problems of India's trade: India's place [in world economy, the comparative importance of her internal and external trade, the theoretical problems and their bearings on India's trade as historically surveyed, control of international trade and what we may call India's adventures with trade control methods, at first under the scheme of Imperial Preference (or use a word more fashionable at the Ottawa Debate — 'Reciprocal' Preference) and subsequently with Trade Agreements, ending up with a brief sketch on commercial organisation and intelligence". —M. C. Munshi, *JUB.* XI,p. 157.

Niyogi (J. P.)—The Study of Economics in India. *CR.* 82, pp. 111-127. **[269**

Qureshi (I. H.)—The ownership of Agricultural Land During the Muslim Rule in India. *JIH.* XXI, pp. 225-236 **[270**

Ramaswamy (T. N.)—The Economic Problems of India. Foreword by Prof. P. A. Wadia. $8\frac{1}{2}'' \times 5\frac{3}{4}''$, pp. xvi+308. New Book Company; Bombay, 1942. **[271**

Roy (Robindra Lal)—Bases of Peace in Hindu Political Economy. pp. 166+vi. Pub: Author, Bhagalpur, 1942. **[272**

The author's thesis is that 'the economics of freedom was invested in this country and nowhere else and has all the possibilities which it had three thousand years ago'. With an array of quotations the principles of Hindu political economy are explained and contrasted to the capitalistic system of finance subordinated to the city-centres and needs of centralised Brahmanical Societies of Hindus, based according to him on voluntary labour of family units.

Sastri (N. Sundararama)—Growth of Population in British India. *NR.* XV, pp. 405–409. [273

Shah (Khushal Talaksi) and others—The Economic Background. Oxford U. P. New York, 1942. [274

Trivedi (P. M.)—Natural Environment and Land-Utilisation in India, *JUB.* XI, Pt. 4, pp. 101-110. [275

Venkatarangaiya (M.)—The Village in the Structure of Local Government. *IJPS.* IV, pp. 330-353. [276

Education

Altekar (A. S.)—The Conception and Ideals of Education in Ancient India. *JBHU.* VI, pp. 115–129. [277

Basu (Anathnath)—The Ideology of Adult Education *CR.* 82, pp. 13-18. [278

—— Adam's Report on the State of Education in Bengal, 1835–1838. pp. lxvii-578. Caclutta University, 1941. [279

The Report of Adam on the state of education in Bengal in the early decade of the last century have been the most authentic source of detailed information on the subject.

Dutt (Samarajit)—Secondary Education in Bengal. *TMR.* LXXII, pp. 343-347. [280

Froehly (Francis X.)—A Great Educationist in India. $7\frac{1}{4}'' \times 4\frac{3}{4}''$, pp. 32. *CTS.* Trichinopoly, 1940. [281

Biographical sketch of the educationalist, Fr. Bertram was the sounder of the Loyola College at Madras.

Ghosh (N. N.)—University Education in Ancient India. *M-B.* 50, pp. 111-114. [282

Kamat (V. V.)—Educational Research in the Bombay Presidency. *JGRS.* IV, pp. 30-37. [283

Karkhanis (M. K.)—Shikshak and Shikshan, (Marathi text)

pp. 420, 8th Edn. V. H. Barve, Poona, 1942. [284
Deals with education.

Karmarkar (A. P.)—Society and Education in Mediaeval Karnataka. *QJMS*. XXXIII, pp. 38-51. [285

Khan (Mir Ahmad Ali)—The Indian Educational Policy. *HA*. Study No. 3, pp. 45-61. [286

Mookerji (Radhakumud)—Universities in Ancient India with special Reference to Ayurvedic Studies. *JUPHS*. XV, Pt. 1, pp. 13-42. [287

Sambamurti (P.)—Music in Training Schools. *JMA*. XIII, pp. 33-43. [288

Sen (S. N.)—English Education at the end of the 19th Century. *NR*. XVI, pp. 311-329. [289

Deals with the voluntary School movement, the Board Schools in 1870 and the creation of a Dual System, Causes of discontent in Voluntary Schools, Changing position of voluntary schools, the Act of 1902, Management of schools, Maintenance of schools, Provisions of enlargement and transfer of schools, and Education Committees.

Sufi (G. M. D.)—Al-Minhaj: Being the Evolution of the Curriculum in the Muslim Educational Institutions of India. pp.xv+238, Ashraf, Lahore, 1942. [290

Contains besides historical data many useful suggestions for a reform of the curriculum of schools and universities in India. There is much to be said in favour of Dr. Sufi's thesis, but every educationist will not agree with the liberal views that he expresses concerning worn-out works of old, antiquated philosophy.

Sundaram (V. A.)—Benares Hindu University 1916-1942. Silver Jubilee Edition. $8\frac{3}{4}'' \times 5\frac{1}{2}''$, Benares Hindu University, 1942. [291

A comprehensive history of the University.

Yusufuddin (K. M.)—The Aims and Ideals of Modern Education. *HA*. Study No. 3, pp. 93-101. [292

Epic

Agrawala (V. S.)—Mahābhārata Notes (Part II continued from *ABORI*,XXI,p.284).*ABORI*.XXIII, pp.19-22, 2pl.[293

Discusses the verse in the Virāṭa-parvan in which Arjuna as Bṛhannaḍā appears in female disguise wearing ornaments which consisted of a pair of *kuṇḍalas* and a pair of beautiful golden bracelets. Discusses also the types of the *kuṇḍalas* of different ages.

—— An Ancient MS. of Mahābhārata found in Kashmir. (Hindi text). *NPP*. 46, pp. 337-344. [294

Aiyar (M. S. Ramaswami)—The 'Kamba-Ramayana' Tillana of Kunrakudy Krishnier. (Tamil text). *JMA*. XIII, pp. 80-83. [295

Akhandanand (Bhikshu)—श्री महाभारत Pt. 1. (Gujarati-Sanskrit text). pp. 800. Pub. Author at Sastu Sahitya Mudranalaya, Ahmedabad, 1942. [296

Gujarati translation of the Mahābhārata with an introduction discussing several questions relating to the epic.

Banerji-Sastri (A.)—Two Important MSS. Commentaries of the Mahābhārata. *JBORS*. XXVII, pp. 217-223. [297

Describes two MSS: (1) Nigudha Pada-Bodhini and (2) Mahabharatartha-Samgraha-Dipika.

Bhattacharya (Harisatya)—Nārāyaṇas, Pratinārāyaṇas and Balabhadras. *JA*. VIII, pp. 50-56. [298

Bidwan (Govinda Das Sharma)—Vidura (Oriya text). pp. 88. Palakimidi, 1942. [299

Translation from a Telugu work dealing with the life of Vidura of the Mhābhārata epic.

Chakravarti (Chintaharan)—[The Mahabharata, Fasciculus 11: Aranyakaparva]. Ed. Vishnu S. Sukhtnankar, (Poona, 1941). See *ABIHI*. IV, No. 349. [300

"....As a result of the critical analysis of the text and the collation of the MSS. several passages occuring in the vulgate have been omitted in the edition. Of these special mention may

be made of the section dealing with Arjuna's temptation by Urvasi (Chapter 45-6 of the Bombay edition) and the killing of Naraka and the rescue of earth by Vishnu (chapter 142 of the Bombay edition). These and other long omissions will be given in the form of an appendix in the concluding faciculus of the parvan while minor omissions of lines and couplets are recorded in footnotes". —*IHQ. XVIII, p. 181.*

Chintamani (T. R.) *Ed.*—Bhagvad-Gītā. With Sarvatobhadra of Rājānaka Rāmakaṇṭha. Sanskrit text. With foreword and introduction in English and Index of Ardhas and Citations. (Madras University Sanskrit Series, No. 14). 10″×6½″, pp. lxxxiii+524+46. Madras University, 1942. [301

De (S. K.)—Some Aspects of the Bhagvad-Gītā. *IC.* IX, Not. 1, pp. 21-35. [302

Briefly discusses two points in relation to the Bhagavad-Gītā, namely its date and to the process of remodelling of the work. As to the date the writer admits the work as the earliest of all the existing works of devotional character, as it furnishes one of the earliest landmarks in the history of the Indian doctrine of religious devotion. As to the process of remodelling of the work, the writer is of the opinion that the *Gitā* probably suffered from occasional interpretation or that it existed in different recensions; but to maintain that the work is a poor patchwork, or to deny that it is a powerful synthetic expression of a particular trend of religious thought is to miss the essential significance of the poem, as well as to go directly against the testimony of Indian tradition which has always attempted, even from different points of view, a synthetic interpretation of the poem as a whole.

Dixit (V. V.)—Relation of the Epic to the Brāhmaṇa Literature with regard to History and Sociology. *PO.* VI, pp. 17-32; VII, pp. 33-48; 52-64. [303

Gadgil (V. A.)—[The Mahābhārata, Fascicule 11, Aranyakaparvan], Critically edited by Vishnu S. Sukhthankar, with the co-operation of other scholars. (Poona, 1941). See *ABIHI.* IV, No. 349. [304

"The critical edition of two important romantic episodes, namely the Nala episode and the Ṛṣyaśṛṅga lenged is, one is happy to note, based on the text which appears to be comparatively the best possible one and therefore leaves little scope for comment".

—*JUB. XI, Pt. 2, p. 153.*

Ghoshal, (U. N.)—[The Rāmāyana Polity], by Miss P. C. Dharma (Madras, 1941), See *ABIHI*. IV, No. 335. [305

"....she has spared no pains in collecting materials from her single source-book and has tried to explain their place in the general scheme of evolution of the Hindu Polity. Nevertheless, we have regretfully to admit our inability to accept much of her interpretation of her source-book as well as of the data collected therefrom. To begin with the chronological setting and significance of the Ramayana, she accepts the exploded theory of an 'Epic Age' (which she further subdivides into Ramayana and Mahābhārata periods) intervening between the Vedic and the Buddhistic periods: the Ramayana is in her opinion 'a biographical sketch' (sic) of Rama (p. 1) and is a unique contemporary work (p. 2) dating most probably from 'the 6th to the 8th century B. C.' (Sic) (p. 5). Against this alleged extreme antiquity of Vālmiki's Epic, it is enough to refer to its metre and diction as well as its historical references to Sakas and Yavanas (I. 55)....many of the conclusions in this work appear to be based on unproved assumptions or at best insufficient evidence".—*JGIS. IX, Pt. 2, pp. 145–146.*

Gode (P. K.)—[Rāmāyana of Vālmiki: Sundarakāṇḍa], by Vishva-Bandu Shastri, (Lahore, 1940) See *ABIHI*. IV, No. 347. [306

"We have had an occasion to refer to the good work done by the Research Department of the D. A. V. College, Lahore, during the last twenty-five years. The critical edition of the North-West Recension of the *Rāmāyana* is a major undertaking of this Department and the volume before us, which is Vol. V of this well-planned edition augurs a successful completion of the work through peace and war—*NIA. V, p. 256.*

Iyengar (Masti Venkatesa)—[The Rāmāyana Polity], by Miss P. C. Dharma, (Madras, 1941) See *ABIHI*. IV, No. 335. [307

"....Miss Dharma says that her object in writing the thesis was to depict the political institutions described by Vālmiki. As she herself states, the seventh book of the poem is considered spurious by many and it is possible that a great portion of it is later addition. It would thus appear that references to polity found in that greater part of the Seventh Book cannot be credited to Vālmiki. This statement would apply to all such passages in the *Rāmāyana* as tradition holds or careful scholarship

may find good reason to suspect, as interpolations. The author has given the reference to polity contained in the *sarg* of Rama's questions on administration to Bharata. which is believed to be an interpolated *sarga*, in an Appendix.........Between the time described by Valmiki and the time of the more considerable of the interpolations, centuries should have passed and brought changes. The polity described in the *Rāmāyana* as now current is therefore a conglomerate of those of different periods"—*TQ. XIV, p. 78*.

Iyer (K. B.)—Yama-Pwe or the Rāmāyaṇa Play in Burma. *TQ*. XIV, pp. 239-245. [308

The author has discovered that the story of Rama is of absorbing interest in Burma. To the Burman Rama, the hero, is a future Buddha, not a Hindu prince or deity. To him Yama (Rama) and Thida (Sita) are Burmese,

—— Vālmiki's Art. *IR*. 43, pp. 637-638. [309

Kane (P. V.)—The Rājaśāstras of Bṛhaspati, Uśanas, Bhāradvāja and Viśālākṣa. *JUB*. XI, Pt. 2, pp. 73-83. [310

Examines the date furnished by some ancient Sanskrit works, particularly the Mahābhārata, about the rājaśāstras of Brhaspati, Kāvya (Uśanas), Bhāradvāja and Viślākṣa.

—— [The Ramayana Polity], by P. C. Dharma (Madras, 1941), See *ABIHI*. IV, No. 335. [11

"...The writer assumes (on page 3) that Vālmiki was a contemporary of Rāma and the polity described in the Rāmāyaṇa may be considered to reflect the age in which Rāma lived. Hardly any modern scholar will accept the idea that the poet who composed the Rāmāyaṇa, as we now have it, was a contemporary of the hero Rāma of the Tretā age if such an one ever flourished in flesh and blood".—*JBBRAS*, 18, *p. 105*.

Keny (L. B.)—Jesus Christ in Mahābhārata. *QJMS*. XXXIII, pp. 22-28. [312

Disagrees with Lachmidhar of his identification of Rishi Aṇi-Māṇḍvya of the *Mahābhārata* with Jesus Christ.

Krishnadas (Rai)—Vālmiki's Ramayaṇa, (Hindi text) *NPP*. 46, pp. 1-18. [313

Tries to disprove the suggestion made by Dr. Sukthankar that

Rāmāyaṇa had no connection with Bhrighu Vansha.

Kunhan Raja (C.)--Bhagvad-Gīta: Does it Record the very Words of Śrī Krishna? [314

Examines the problem whether the text of the Bhagavadgitā records the very words of Śrī Krishna. He has incorporated many thought-provoking points in the paper, the comparison of Sañjaya to the Ṛṣis who had a vision of the Veda text is particularly striking.

—— [Rāmāyaṇa of Vālmīki (In its North-West Recension)], by Vishva Bandu Sastri, (Lahore, 1940), See *ABIHI*. IV, No. 347. [315

"....From the Introduction and from the text itself, it is found that the variation in this recension from the other two recensions till now known, is very substantial. The deviation is not merely in the inclusion or exclusion of particular verses or particular chapters in full or in part, not merely in difference in readings of verses, but also in the division of the *Rāmāyaṇa* into Kaṇḍas, the particular portion in the entire story where a Kanda ends and another begins. The various tabular statements given in the Introduction make the position quite clear".—*BmV. VI, pp. 248–249.*

Menon (Chelnat Achyuta)—Māvāratam Pāṭṭu (English-Malayalam text). *AOR*. VI, 24 pages of Malayalam Section) [316

A ballad based on *Mahābhārata* in which the anonymous author narrates the story of the Pandavas with considerable local colouring.

Menon (C. Narayana)--[An Approach to the Ramayana], With a Foreword by Pandit Madan Mohan Malaviya. pp. viii+27+iii. S. C. Guha, Gandigram, Benares City; 1942. [317

Originally printed as part of the Journal of the Benares Hindu University Silver Jublee Volume and now issued as a pamphlet. The author regards that the *Rāmāyaṇa* represents a synthesis of the cults and cultures prevalent in different parts of India, and also as the first poem of Akhand Hindustan. He has consulted the *Vālmiki Rāmāyaṇa, Adhyātmna Rāmāyaṇa* and *Rāmacaritamānasa*, which differ widely in their aspects but the groundwork is the same.

Narahari (H. G.)— The Sitasvayaṁvara: An Excerpt from the *Mahānāṭaka QJMS.* XXXIII, pp. 62-64. [318

Pusalkar (A. D.)—Twenty-Five Years of Epic and Purāṇic Studies. In No. 1183, pp. 101–152. [319

Raghavan (V.)— Uḍāli's Commentary on the Rāmāyaṇa. *AOR.* VI, 8 pp. of Sanskrit Section. [320

As Uḍāli has been quoted in a work of the 13th century, he cannot be posterior to that date. He is, therefore, the earliest known commentator of the *Rāmāyaṇa*.

Rao (B. Gururaj)—Sriman Mahābhārata Tatparya Nirnaya. See No. 691.

Ruben (Walter)—Krishna: Konkordanz und Kommentar der Motive Seines Heldenlebens. 9½″×6″, pp. xx+334, 10 pl. Wien, Ankara, 1941. [321

A study, as the author himself says, not of the religion of Kṛṣṇaism, but of the epic-legend of the career of Kṛṣṇa himself.

Ravi Varma (L. A.)—Rāghavīya of Rāmapāṇivāda. With an English Introduction. pp. 30+3+181+23. Trivandrum, 1942. [322

This is a Māhākāvya in 20 Cantos divided into two sections of 10 cantos each, and embodying the well-known story of Rāmāyaṇa.

Satavalkar (S. D.)—Srī Ramayaṇa Mahakavya, With Marathi Translation and a Critical Survey. Vol. VI. The Sundarakāṇḍa. 7½″×5″, pp. xvi+542, Svādhyāya-Maṇḍala, Aundh, 1942. [323

"...The translation is printed just below the text on the same page, which makes this edition equally useful for a careful student who can conveniently compare the translation with the original, and for a general reader who is primarily interested in the story. The Nirikṣaṇa is indeed a special feature of this edition. It presents a critical analysis and an interpretation of the Rāmāyaṇa from the historical and political points of view, showing that the Rāmāyaṇa is not merly a Kāvya, but solid and reliable history of the Āryan expansion in the South; it also contains many other original, and thought-provoking observations, evincing a prolonged and profound study of the epic by the editor". —*PO. VII, pp. 246-247.*

Note: The Svādhyāya-Māndala has undertaken to publish in ten volumes an illustrated edition of the Vālmīki Rāmāyana with a synopsis of each Kānda, a Marathi translation and a critical survey called the *Nirīkṣaṇa* of the particular portion comprising in each volume. This Vol. VI is published before Vols. III–V.

Seth (H. C.)—The Date of the Bhārata Battle. *PO.* VII, pp. 119–121 [324

The conflict between the Kauravas and the Pāṇḍavas is surmised to have taken place when the Brāhmaṇa literature is believed to have been in the midst of its develepment in the 6th century B.C.

—— A Note on Cyrus the Great and the Bhārata Battle. *NUJ*. No 8, pp. 100-101. [325

Points out that Cyrus may be the Kuru prince Duryodhana.

Shamasastry (R.)—The Indian Epics and the Planets. *NIA.* V, pp. 135–143. [326

Shows that the heroes of the epics, the *Mahābhārata* and the *Rāmāyaṇa* are the counterparts of the planets. While Rāma is an incarnation of Viṣṇu, the sun, Pāṇḍavas are the incarnation of Yama, Vāyu, Indrā, and the Nāsatyas, ths Aśvins. In fact they are all the planets and their exploits are the phenomena connected with conjunction, occulatio n, and apposition of planets in the course of their movements along their orbits. The author then proceeds to show that the gods, Ṛsis and priests of the Vedas are the planets and their acts in the sacrificial hall are imitations of the phenomena connected with planetary motions, occultations and eclipses.

Śhrī Mahābhārat, Part I (Gujarati–Sanskrit Text) 10″×7½″ pp. 800. Sastu Sahitya Mudranalaya, Ahmedabad, 1942. [327

Gujarati translation of the Adi Parva and Sabha Parva of the *Mahābhārata* with an introduction discussing questions connected with the epic.

Srinivasachariar (A. M.) and Narayanan (V.)—Upakhyanamala (A Garland of Stories). Selected from the Epics and the Purāṇas. Text in Sanskrit condensed by A. M. Srinivasachariar and translated by V. Narayanan, with a Foreword by Sir C. P. Ramaswami Aiyar. pp. xiv+376. Madras. 1942. [328

Sukhthankar (V. S.) *Ed.*—Vana-Parva Fascicule I. Mahābhārata. Bhandarkar Oriental Research Institute, Poona, 1941, [329

"This runs up to the 154 chapters of the Parvan...The Editor remarks that this Vana Parvan is important. Indeed in some respects this is valuable for students of Sociology and Mythology. The famous Nalopakhyana, to which the editor draws pointed attention in this edition, differs in some respects from other editions. I find that some variations utilised by Monier Williams are not collected in this edition, though at many places invariably the learned editor has drawn his wavy lines and given his suggested readings". —*K.C.Varadachari, JSVOI, III, p. 294.*

—— The Mahabhārata: Araṇyaka-Parvan. Critically edited. Fasciculi 11 and 12, (Vols. III and IV). Bhandarkar Or. Res. Institute, Poona, 1942. [330

The fasciculi 11 and 12, comprising volumes III and IV of the critical edition and the third Book of the Epic, completes the Āraṇyaka-parvan, with full critical apparatus, introduction and notes, is more than 1,150 pages.

Epigraphy and Palaeography

Acharya (G.V.)—Historical Inscriptions of Gujarat, Part III, pp. 258+188. Forbes Gujarati Sabha, Bombay, 1942. [331

Altekar (A.S.)—Six Saindhava Copper-Plate Grants from Ghumli. *EI*. XXVI, Pt. 4, pp. 185-192; Pt. 5, pp. 193-226. [332

The six copper-plate grants which are edited here, were discoverd early in 1936 near Ghumli in the Nawanagar State of Kathiawar in the course of digging on the road side. They were briefly noticed by the Government Epigraphist for India in the *Annual Report of the Archaeological Survey of India* for the year 1936-37, pp. 102-105.

Each of these records are grants made by the rulers of the Saindhava family, which is known to have been ruling at ancient Bhutambilika or modern Ghumbli, from *c.* 740 to 920 A. D.

(1)—Grant of the time of Agguka II, Saṁvat 513. The grantee of this record is Madhava, son of Kslyana, a Ṛigvēdin Brāhmaṇa of the Sāṁkṛiya *gōtra* and a resident of Sōmēśvara. He was

granted the whole village of Ḍhaṅkatīrtha and one tenth the share of the village of Gulamikā.

(2)—Grant of King Jāīka I. Records a village-grant made by Mahāsāmanta Jāīka I, son of Rāṇak, to Sāṁavēdin Brāhmaṇa, Bhaṭṭasvāmika by name, on the Vatsa *gōtra*. The occasion of the gift was the performance of the *Pushyasnāna* ceremony by the king.

(3)—An incomplete grant of king Rāṇaka. Rāṇaka, the donor, is said to have been son of Agguka II. The gift is a village Bhēṭālikā in the district of Pachchhatrī; the grant seems to have been made in memory of a departed queen of the donor.

(4)—Grant of Rāṇaka of a subordinate Saindhava branch. G. S. 555. Tha grantor is Mahāsāmanta Śrī-Rāṇaka, grandson of king Jāīka I. The village granted is Pippalapadra, in the district of Suvaṇamañjarī. Half of the revenue of the village were assigned to a group of temples, the other half was assigned to a certain head of a *mathā*.

(5)—Grant of king Agguka III, Gupta Saṁvat 567. Records a village-grant made by Mahāsāmantādhipati Agguka III of the main Saindhava house. The donees were two brothers, Rudra and Sāgara, sons of Guhēśvara.

(6)—Grant of king Jāīka II, Gupta Saṁvat 596. Records a grant made by Srī-Jāīka II, son of king Agguka. The grant records that the revenues of the village Chhampāṇaka were assigned to Sāhē Janārdana and others to be spent for *Nanna-maṭhikā*, which had been founded by a merchant named Nanna.

Banerji-Sastri (A.)—Evolution of Magadhi Script. *JBORS*. XXVIII. pp. 440–441, 1 pl. [333

A brief note to point out that since Bühler's time fresh materials have come to light abridging the distance in time and carrying the growth forward. Gives examples.

Bhattasali (N. K.)—The Rājāvāḍi (Bhāwāl) Plate of Lakṣmaṇa Sena Deva. *JRASBL*, VIII, pp. 1–39, 2 pl. [334

This copper-plate grant of King Lakṣmaṇa Sena Deva of Bengal has had an unusually chequered history. The salient points of that history are briefly noted in this article. Makes additions corrections in *JRASBL*. VIII, pp. 381–383.

Chaghtai (N. A.)—Muslim Monuments of Ahmedabad Through their Inscriptions. *BDCRI*. III, Pt. 2, pp. 79–180; VIII, 18 pl. [335

The majority of Ahmedabad monuments are mosques. They are adorned with marble slabs having Arabic and Persian inscriptions. The *Naskhi–Tughra* style of the calligraphy of these inscriptions harmonises completely with the decorative motifs in stone-carving, which constitutes a speciality of Gujarat.

Chattopadhyaya (K.)—Tat-padanudhyata. *IHQ*. XVIII, pp. 63-64. [336

Draws attention of Sanskrit epigraphists to the translation of the word *pādanudhyāta* occurring in the copper-plate grant of the Gahadavala king Madanapāla of V. E. 1164.

Chaudhury (P.D.)—Copper-plate grant of the Kamarupa Kings. *JARS*. pp. 41-51. [337

Points out certain copper plates which serve as material for the construction of history of Kamarupa prior to the end of the 12th century A. D.

Das Gupta (C.C.)—Indian Museum Plate of Ganga Indravarman. *EI*. XXVI, Pt. 4. pp. 165-171, 1 pl. [338

The plates (three in number), record a gift of land, by Indravarman, situated in the village Bhẹthiśriṅga in Patanikhaṇḍa *vishya* on the fourteenth day of the bright fortnight of the month of Phālguna for the benefit of his parents and self, to various Brāhmaṇas named. Indravarman is mentioned in the Badakhimedi copper-plate (*EI*. XXIII, p. 78 ff.)

Dikshit (Moreshwar G.)—A New Buddhist Sect in Kanheri. *IHQ*. XVIII, pp. 60-63, 1 pl. [339

Points out an error in Bühler's reading of the inscription from Kanheri Cave No. 76. (Luder's List No. 1020). According to the present writer this inscription records a grant to the Aparaśala (sect), residing at Kanheri.

—— Inscription of Shak 1106 in Balsāne Math. *BISMQ* XXII, pp. 65-71. [340

The Balsāne Math was bulit by Mahluk, son of Someshwara Pandit; Gives the inscription, and points out R. D. Bannerji's mistake, and rejects S. C. Mujumdar's suggestions about Krishnaraja or Nikumbha dynasty, and suggests inquiry in the Abhir line, particularly of Bhambagiri or Bhamer. Identifies Balsanak with Balsane on the bank of the Bure, or Barrhaai.

Dwivedi (M)—Two Inscriptions from Dhavalshara (Gujarati text). *FGSTM*, VI, pp. 515-518. [341

This a Chalukya grant dated Saṁvat 1373.

Ghosh (A.)—A Buddhist Tract in a Stone Inscription in the Cuttack Museum. *EI.* XXVI, Pt. 4, pp. 171-174, 1 pl. [342

A stone-slab containing the inscription is in the Provincial Museum of Orissa, Cuttack. The Inscription is engraved on both sides of the slab, 11 lines on the obverse and 10 lines on the reverse. The text of the inscription is a quotation of some Buddhist *Dhāraṇī* followed by a discourse on the use and virtues of the *Dhāraṇī*.

Ghoshal (R.K.)—A Note on the Balasore Plate of Bhānu [datta]. *EI.* XXVI, Pt. 5, pp.239-240. [343

Identifies Bhānu mentioned in the plate as Bhānudatta.

—— Tekkali Plate of Anantavarman; Gaṅga Year 358. *EI.* XXVI, Pt. 4, pp. 174-177, 1 pl. [344

The copper-plates (three in number), record the gift of the village of Siṇicharana, to a Brāhmana called Vithubhata, son of Harchandra, belonging to the Śāṇḍilya *gōtra.* The donor is the king Anantavarman, son of *Mahārāja* Dēvēndravarman, who belonged to the Gaṅga *kula.* It is dated in the year 358 of the Gaṅgas.

Gyani (R.G.)—An Inscription from Juma Masjid, Navsari (Gujarati text). *FGSTM.* VII, pp. 256-258. [345

Jagan Nath—The Haraha Inscription and Epoch of Gupta Era. See No, 369.

Kavi (M. Ramakrishna)—Venkaṭādri's Grant to the Son of Doḍḍāchārya, (1524 S.S.-1602 A.D.) *JSVOI.* III, pp. 117-123. [346

This is a copper-plate grant, the importance of which lies in the mention of Kanḍāḍa Doḍḍayachārya, the father of the donee, Kumara Peddayachārya.

Kent (Roaland G.)—Old Persian Studies. *JAOS.* 62, pp. 266-277. [347

Notes of few old Persian inscriptions.

Kokil (M.O.)—Arabic and Persian Inscriptions in Gujarat prior to Fifteenth Century. (Gujarati text). *FGSTM.* VII pp. 286-288. [348

Krishnan(A.N.)—[Vākāṭaka Inscription in CaveXVI at Ajanta],

Edited by V.V. Mirashi, (Hyderabad, 1941) See *ABIHI*. IV, No. 394. [349

"...The main interest of the inscription lies in the first part which gives the Vākāṭaka genealogy from Vindhyaśakti, the founder of the family. Pravarasena succeeded him but it is when we come to the name of his successor there is difference of opinion. Pandit Bhagvanlal read it as Ruddrasena which was adopted by Buehler though the latter averred that Rudrasena was a grandson and not a son of Pravarasena. Prof. Mirashi has considered the question in the light of the fresh material and has concluded that the name Sarvasena as the son of Pravarasena is correct". —*BmV. VI, p. 324.*

Majumdar (R.C.)—[Select Asokan Epigraph], by Sachchdananda Bhattacharya, (Calcutta 1941) See *ABIHI*. IV, No. 359. [350

"A collection of the important inscriptions (in translation) which form the real source of our information about Āśoka...... The notes added at the end of the English translation of each record would be of great use...a valuable addition to Asokan literature for those who have not the time or inclination to go through learned dissertations on the subject". —*TMR. LXXI, pp. 178–179.*

Mirashi (V.V.)—Bāsin Plates of Vakāṭaka Vindhyasakti II. *EI*. XXVI, Pt. 4, pp. 145–155, 2 pl. [351

This article is continued from *EI*. xxvi, pt. 3, p. 144. See *ABIHI*, iv, No. 398.

—— Ḍōṇgargao Stone Inscription of the Time of Jagaddēva; Śaka 1034. *EI*. XXVI, Pt. 4, pp.177–185,1 pl. [352

The inscription belongs to the reign of the Paramāra prince Jagaddēvva. The object of it is to record that Jagaddēva granted the village of Ḍōṅgaragrāma to the Brāhmaṇa Śrīnivāsa and that the latter erected there a temple which he dedicated to Siva for the religious merit of his father Śrīnidhi. It is dated on the full-moon *tithi* of Chaitra in the Śaka year 1034, which corresponds to A. D. 15th March, 1112.

—— Kothuraka Grant of Pravarasēna II. *EI*. XXVI, Pt. 4, pp. 155-161. 2 pl. [353

The plates (four in number) record a grant by Pravarasēna II of the village Kōthuraka to a Brāhmaṇa named Kāluṭṭaka. It is dated on the twelfth lunar day of the bright fortninght of Āśvina in the second regnal year.

Misra (Nitya Nand)—Four Copper-Plate Grants of the Chand Rajas of Kumaon. *JUPHS.* XV, Pt. 2, pp. 53-69, 2 pl. [354

These plates were discovered by the writer in the Nazarat of the Almora Kutcherry. They belong to the reign of the four Chand rulers: Dharma Chand, Bhāratī Chand, Bhīshma Chand, and Kalayāṇa Chand. They are now deposited in the Provincial Museum, Lucknow.

Sankalia (H.D.)—Cultural Significance of the Personal Names in the Early Inscriptions of the Deccan. *BDCRI.* III, Pt. 2, pp. 349-391. [355

Saraswati (S.K.)—[Select Asokan Epigraphs], by Sahchinananda Bhattacharya (Calcutta, 1941) See *ABIHI.* IV, No. 359. [356

"....Only those epigraphs that speak of the events in the life of the emperor have been selected for this compilation. We should remember, however, that Āśoka was a unique personality in the history of the world and a complete picture of his mind and individuality is not possible unless we have an acquaintance with all the epigraphs where materials of such a nature are available. As for example, without a knowledge of the two separate Kalinga edicts the emperor's solicitude for the good of the people loses its sincere and fervent tone. In our opinion hence, every epigraph bringing out one or other aspect of the special traits of his character should have been included in this composition. The notes are helpful no doubt, but in a work, avowedly meant for the beginners, the long discussions are sure to prove tiresome and superfluous and the space should have been better utilised if a gist of all the edicts had been appended to the volume for a better understanding of the man and his mission"—*IHQ. XVIII, pp. 84-85.*

Sastri (Hirananda)—Nalanda and its Epigraphic Material. (Memoir of the Archaeological Survey of India, No. 66) pp. 133, 13 pl. Manager of the Publications, Government of India, Dehli, 1942. [357

Important additiion to the literature on Indian Epigraphy and Archaeology. The work is divided into two sections the first of which is the Interoducation and deals with such topics as Nalanda from Brāhmanical, Buddhist, Jain, Tibetan and Chinese sources. The second called *Remain of Nalanda* deals with the structural remains, clay seaks, inscriptions and sculptures discovered on site.

Sastri (K. A. Nilakanta)—An Inscribed Pot-Sherd from Arikamedu. *JMU*. XIV, Pt, 1, pp. 1-4, 2 pl. [358

Arikamedu is an ancient site, a little distance from the sea about two miles south of the town of Pondicherry. The author had an occasion to inspect this site and he describes here the evidence of the finds. The inscription occurs on a fragment of what looks like a part of a plaster or lid of bluish grey pottery. The author suggests that the inscription may mean: "The husband of Yaduvalabhūtā."

Sastri (N. Aiyaswami)—Āśoka's Edict and Sagga (Heaven). *JSVOI*. III, pp. 87-98. [359

Sen (Benoychandra)—Some Historical Aspects of the Inscriptions of Bengal (Pre-Muhammadan Epochs), pp. lxxviii+613, Calcutta University, Calcutta 1942. [360

Classified into five periods,—Maurya period, Imperial Gupta period (*c.* 350-500 A. D.), Post-Gupta period (*c.* 544-700 A. D.) Pāla and Sena periods (*c.* 750-1205 A. D.), and Miscellaneous (*c.* 650-1200 A. D.).

Part I, gives ancient Geography of Bengal on the basis of place-names contained in the inscriptions and the earlier Greek and Latin works. Part II deals with the political history under the Guptas and their successors in Bengal—later Guptas, Pālas and the Senas. Part III deals with topics of administrative system and institutions.

Sharma (Dasharatha)—An Important Verse from the Sanjan Plates of Amōghavarṣa I. *JIH*. XXI, pp. 237-238. [361

Reinterprets the verse from the plates of Amāghavarṣa I, the Rāṣṭrakūta ruler of Mānyakhēta, which compares him and the Gupta ruler Chandragupta II.

Sircar (Dines Chandra)—Pārimda in the Inscription of Āśoka. *IC*. VIII, Pt. 4, pp. 399-400. [362

A Note on the expression *aṃdhra-palideṣu, pāriṃdesu,* and *pāladeṣu,* which occur in Rock Edict XIII of Āśoka.

——. A note on the Bāsim Copper-plate Inscription of Vākāṭaka Vindhyaśakti II. *IC*. VIII, Pt. 4, pp. 394-396. [363

Points out that the author was the first to make the suggestions regarding the Bāsim plates that Pravarasēna, grandfather of

Vindhyaśakti is the same as Pravarasēna I, who was the grandfather of Rudrasēna I Vākāṭaka and is known from such records as those of Pravarasēna II; and that Visdhyaśakti of the Bāsim grant is not identical with Vindhyaśakti the celebrated founder of the Vākāṭaka dynasty, but that the former was actually the latter's great-grandfather. The author is glad this suggestion has been accepted by Prof. Mirashi and D. B. Mahajan.

Sircar (Dines Chandra)—A Note on the Mathura Inscription of Chandra Gupta II. *IHQ.* XVIII, pp. 271-275. [364

The Mathura inscription of Chandra Gupta II, dated in the Gupta year 61, has been published in the *EI* by Dr. D. R. Bhandarkar. In a number of points, says the author, the reading and interpretation of the record, his views differ widely from those of Dr. Bhandarkar. He therefore places his observations before scholars in this short note.

—— Narayanpur Vināyaka Image Inscription of King Mahīpalā: Regnal Year 4. *IC.* IX, Pt. 1, pp. 121-125, 1 pl. [365

The inscription records the establishment of an image of Vināyaka by a merchant named Buddhamitra, son of Jambhalamitr. The author says, the names Buddhamitra and Jambhalamitra show Buddhist influence. It may therefore be supposed that the god Vināyaka established by Buddhamitra is the Mahāyānist deity.

—— Select Inscriptions Bearing on Indian History and Civilisation. Vol. I (600 B. C.—600 A. D.). pp. xli+530, 61 pl. University of Calcutta, Calcutta 1942. [366

"...It has been divided into three Books. The first includes Akhaemenian (Old Persian) inscriptions relating to India edicts of Aśoka and similarly important pre-Christian epigraphs. Book II contains post-Maurya but pre-Gupta records. There are inscriptions of dynasties ruling in western, central and eastern India, of Indo-Greeks, Indo-Parthians, Kushanas including Śakas of western India, Inscriptions of Satavahnas, Kharavela and inscriptions from Andhradesa and from regions outside India such as Ceylon and Central Asia. Book III contains inscriptions of Imperial Guptas, and their various contemporaries and subordinates in India and countries, outside India, such as, Burma, Java, Champa, Borneo and Malay Peninsula." —*Manomohan Ghosh, IHQ. XVIII, p. 379.*

"In a work of such magnitude it will be easy for everybody to pick out points of controversy of which perhaps the peculiar inscriptional term *pādānudlyāta* is the most obvious one............ Dr. Sircar has suggested for this word the meaning 'favoured', which has been recently endorsed also by the distinguished Sanskritist Prof. K. C. Chattipadhyaya. But this meaning cannot be accepted straightaway, —if only because it departs too far from the scene attaching to the basic root *dyyā*. —*Batakrishna Ghash, IC. IX, p. 497.*

"The selection contains inscriptions bearing on Indian history and civilisation not only from India but also from adjacent countries. Thus it opens with the famous inscriptions of the Akhaemenians, referring to India, and has sections consisting of the selections of records from Ceylon, Central Asia, Burma, Malay Peninsula, Borneo, Java and Sumatra. It is interesting to note that coin legends also have not been neglected by the author". —A. S. Altekar, *JNSI*. V, p. 154.

"...The utility of the work is increased by its inclusion of select Inscriptions belonging to countries outside India which came into contact with, and influenced her history, countries like Persia under its Akhaemenian Emperors, Ceylon, Indo-China, or the island of the Southern Seas, where Indians, adventurous Princes and merchants founded colonies and settlements,...throw light upon Indian shipping and colonial enterprise that built up what is commonly known as a Greater India beyond the Seas". —R. K. Mookerji, *JUPHS*, XVI, pp. 247-248.

Sreenivasachar (P.) *Ed.*—A Corpus of Inscriptions in the Telingana District of H. E. H. The Nizam's Dominions. Part I: Introduction. Hyderabad Archaeological Series No. 13. 12¼"×9¾", pp. 36. The Nizam's, Government, Calcutta, 1942, [367

This is an Introuduction to part II which was published in 1940. It deals with Script and Language, the Alphabet, Grammar, Literature, the Learning, Religion and Social Life. Part II contains 56 Inscriptions, Texts and translations. see *ABIHI. IV. No.*, 422

Varadachari (K. C.)—[Karnatak Inscriptions], Vol. I. Edited by R. S. Panchamukhi (Dharwar, 1941). See *ABIHI*. IV, No. 403. [368

"The Director has given instructions and has at some places tried to amend the views of previous scholars and paleographical experts. He has given a new meaning to the word 'Adhi-stana', as 'a chief religious establishment or centre'. Equally important is the new light thrown on the Rāṣtrakūta History by the inscription No. 16, to which Mr. Panchamukhi the draws attention of historians".—*JSVOI. III, P. 291.*

Eras

Jagan Nath—The Haraha Inscription and Epoch of the Gupta Era. *NIA.* V, pp. 217-223. [369

In his note published in *IC.* V, p. 335 ff. the author pointed out that Yaśodharman and Īśānavarman were not contemporaries, and there was no clash as supposed by Dr. Dhirendra Nath Mookerjee in *NIA.* III, p. 437.

Mookerjee (Dhirendra Nath)—The Kṛita Era. *INA* V, pp. 224-239. [370

Dr. D. R. Bhandarkar has put forth a suggestion that the Kṛta Era is indentical with the Kṛta of Satya Yuga introduced by Kalki as stated in the Purāṇas. He also showed from the late Mr. Jayaswal that according to some Purāṇas Kalki has come and gone. 'This shows that the Kali Age has also passed sway, giving rise to the Kṛta which is therefore now going on". The author has found evidence to show the correctness of Dr. Bhandarkar's view. He discusses the evidence and comes to the conclusion that the Kali Yuga beginning in 3,102 B. C., the next Kali ended (3,102-2, 645, or) 457 B. C., when a new Kṛta began. The epoch of Kṛta Era is practically identical with the epoch of the Sree Harsa era, i.e., 458-457 B. C.

Sarma (M. Somasekhara)—The Gaṅga Era. *IC.* IX, Pts. 2-3, pp. 141-148. [371

The initial year of the Gaṅga era started by the Eastern Gaṅga rulers of Kalinga is still a riddle awaiting solution. No doubt, many scholars made many attempts to solve it, and each one has his own date to offer. The dates proposed for the initial year range generally from A. D. 494 to 498. Dr. R. C. Majumdar arrives at the conclusion that the epoch of the Gaṅga era lies between A. D. 550 and 557. The author here discussess the matter based on epigraphic records, and comes to the conclusion that the epoch of Gaṅga era began in the Śaka year 426 or A. D. 504-05, between June and January.

Sengupta (P. C.)—The Gupta Era. *JRASBL.* VIII, pp. 41–56. [372

Tries to determine the beginning of the era of the Gupta emperors of northern India. The zero year, he says, was originally the same as the year 319 A. D., and in times later than 499A.D., this zero year was in some cases taken equivalent to 319–320 A. D. Further, the Gupta and Valabhi eras were the same era.

Sircar (S. C.)—Kṛta. *IC.* IX, Pts. 2-3. pp. 186–187, [373

A brief note to draw the attention of scholars to a small paper on *The Kṛta Era* by Mr. Dhirendra Nath Mookerjee and published in *AI. LXI*, pp. 229–34.

Genealogy and Chronology

Gode (P. K.)—Date of Ramatirtha Yati, The Author of a Commentary on the Sanksepasariraka. Between A.D. 1525 and 1575. *BmV.* VI. Pr 2. pp. 107–110. [374

Tries to prove that the date "Middle of the seventeenth century" i. e. about A. D. 1550 given by Dr. Dasgupta for Ramatirtha is not correct.

—— Date of Dhaneśvari's Commentary on Bāṇa's Caṇḍīśataka. See No. 646.

Katre (Sadashiva L.)—A family of Learned Authors of Jyautisa Correction of an Error in Aufrecht's C. C., *PO* VII, pp. 43–48. [375

Passages in the *Tājakasārasudhānibhi*, an astrological work by Nārāyana, contain details about the literary activities of the author and two other members of his family Dādābhaṭṭa and Mādhava. These scholars of the 18th century made a fair contribution to one or other branch of Jyotihsastra.

States that Aufrecht has erred at least five times in stating that Nārāyaṇa was son of Dādābhāi and grandson of Mādhava. S. B. Dikshit, too, has committed the same error. From the extracts quoted it is clear to the author that Nārayaṇa was younger brother, and not son, of Dādābhāi and that both were sons of Mādhava.

—— Sivadasa's Jyotirnibandha: The Work and his Date. *NIA.* V, pp. 275–279. [376

Nothing is known of the author of the work. The work itsel is a collection of stray and spontaneous selections.

Mirashi (V. V.)—A Note on the Date of the Sōmavaṁśi Kings of Southern Kōsala. *EI*. XXVI, Pt.5, pp 227–230. [377

Concludes that the Sōmavaṁśi kings flourished in Chhattīsgarh in the sixth and seventh centuries A. D.

Mookerjee (Dhirendra Nath)—The Genealogy and Chronology of the Early Imperial Guptas. See No. 204.

Rizvi (S. N. Haidar)—The Chronology of Muhammad Bin Tughlaq's Reign. *CR*. 84, pp. 174–184. [378

Sinha (Amarendra Nath)—Notes on Kharakpur. *JBORS*. XXVIII, pp. 48–51. [379

A brief note on the remains found at Kharakpur and gives genealogy of Kharakpur Rāj.

Upadhye (A. N.)—[Neminātha-purāṇam of Karṇapārya], Edited by H. Sesha Ayyangar, (Madras, 1940), See *ABIHI*. III, No. 951. [380

"....In his Kannaḍa Introduction, besides reviewing some of the important aspects of the Kāvya (p. xxxii, f.), the editor has elaborately discussed the date of Karṇapārya in relation to that of his predecessor like Pampa and his contemporaries like Kalyāṇakirti and Lakṣmaṇa, and assigns the author to A. D. 1130–35 (p. xxxi). One wished that a summary of this discussion was added also in English for the benefit of non-Kannaḍa scholars who have their interest in such chronological discussion". —*JBBRAS. 18, p. 108.*

Vaidyanathan (K. S.)—The Date of the Coḷa Conquest of the Bāṇa Country. *QJMS*. XXXIII, pp. 196–200 [381

A Tamil inscription commemorates the death of a soldier when Māṇamūrti captured the cows at Poṇṇai in the third year of the reign of Parakeśarivarman (Cola king Parānteka I). The find-spot on the record, Viriñciouraman in the North Arcot Distarict, lies in the heart of the ancient Baṇa territory, and Poṇṇai, the scene of the fight is identified with Poṇṇur within the same district. Māṇamūrti mentioned in the inscription might have been a general of the Co.a king Parāntaka I who seems to have raided the Bāṇa kingdom in the 3rd year of his reign that corresponds to A.D. 910. As it is known from other sources that

Parāntaka I had subdued two Bāṇa chiefs, the facts mentioned in the present record help to arrive at the conclusion that the Cola king Parāntaka I invaded the Bāṇa country in 910 A. D. and defeated the contemporary Bāṇa king Vijayāditya along with his son Vikramāditya.

Geography and Travels.

Agrawala (V. S.)—The Geographical Contents of the Mahāmāyuri. *JUPHS*. XV, Pt. 2, pp. 24-52. **[382**

This article is abridged from Dr. Sylvan Levi's French paper in *Journal Asiatique* for 1915.

The chief interest of the *Māhāmāyuri* text consists in the geographical list giving names of numerous localities together with the names of their presiding Yakshas.

—— The Old Names of Suneta and Sudavapa. *JNSI*. IV, Pt. 47-48. **[383**

Tries to identify the two places.

Ali (S. Muzaffar)—Populatian and Settlement in the Ghaggar Plain. *IGJ*. XVII, Pt. 3, pp. 157-182. **[384**

The plains of the Ghaggar, Saraswati and Chautang bear an indelible imprint of long tenure not only in terms of purely man-made features but in altered natural ones as well. The pressure of growing population in these plains, due to natural and other causes, pushed the centre af civilisation further and furthur eastwards, till it finally established itself on the banks of the river Jumna—resulting in the reduction of the Ghaggar Plain to the status of a 'corridor' through which the traveller, trader, and invader passed on their way from the North-West passes of India to their common objective—Delhi.

Aziz, (Wahida)—Historic Multan: Where Alexander was Seriously Wounded. *TMR*. LXXII, pp. 401-403. **[385**

Balsubrahmanyan (S. R.)—Nandivarman II and the Siege of Nandipuram. *NIA*. V, pp. 401-403. **[386**

Disçusses the identity of Nandipuram, the city which is said to have been besieged by the Dramila princes.

Barton (Sir William P.)—India's North-West Frontier. *GM*. XV, Pt. 3, pp. 97-105, 11 illus, 1 sketch map. **[387**

In summarising his view of the present situation in the important region that divided Afghanistan from India, the author is drawing upon long personal experience.

Bose (Atindra Nath)—Oldest Indo-Aryan Cities. *JIH*. XXI, pp. 60-82. [388

Chakravorti (B. B.)—The Teaching of Geography in Co-relation with History. *CGR*. IV, pp. 164-169. [389

Chakravarti (Chandra)—Reflections on Indian Travels. pp. 252. Vijaya Krishna, Calcutta, 1942. [390

Chettiar (A. K.)—My Travel Reminiscenes (Tamil text), pp. 78. Sakti Karyalayam, Madura, 1942. [391

His reminiscences of Cape Comorin, Goa, Bombay, Rangoon and other places are interesting.

Das (G. N.)—A Call from India's Past: A Message from Stone. *TMR*. LXXII, pp. 482-486, 4 illus. [392

Narrative of a tour of the Oriental Department of the University of Allahabad. They visited Bombay, Nasik, Ellora, Ajanta, Bhilsa and Udayagiri.

Deshpande (C. D.)—Settlement Types of Bombay Karnatak *IGJ*. XVII, Pt. 2, pp. 115-131. [393

Fountaine (Capt. Eadric Clifford)—The Haramosh Pass. *GJ*. 99, pp. 247-257, 4 pl. [394

Gupta (Ashoka)—A Quest for the Trail's Pass. *TMR*. LXXI, pp. 537-541, 9 illus. [395

Describes a journey to the Himalayan glaciers and snow-clad passes.

Gupta (Parmeshwari Lal)—Identification of Agācha on Agroha Coins. *JNSI*. IV, pp. 49-54. [396

Dicusses the view points of scholars on the identification of the place and puts forth his own view with special reference to the term *Agācha* in the legend *Agōdakā Agācha Janapadasa* on coins discovered at Agroha in the Hissar district of the Punjab.

Kuriyan (George)—India: A Study in Space Relations. *IGJ*. XVIII, Pt. 3, pp. 200-215. [397

Kuriyan (George)—Some Aspects of the Regional Geography of Kerala. *IGJ*. XVII, Pt. 1, pp. 1-41. [398

From very early times, the southern parts of the country lying to the west of the Western Ghats have been designated Kerala. Traditionally it extends from Gokarnam (near Goa) to Cape Comorin.

Macdonald (David Ian)--Leaves from a Sikkim Journal. *TMR*. LXXII, pp. 143-147, 3 illus. [399

Narrative of a journey.

Maclagan (E. D.)--[Ajmer, Historical and Descriptive], by Diwan Bahadur Har Bilas Sarda (Ajmer, 1941), See *ABIHI*. IV, No. 1356 [400

"It is on the general lines of an office gazetteer, but its style and enthusiasm place it in a class to which few gazetteers can aspire. It is especially strong in its treatment of the archaeology and history of Ajmer, both of which are set forth with affectionate details".—*JRAS. 1942, p. 150.*

Mathur (V. S.)--Modern Aids to the Teaching of Geography in Indian Schools. *IGJ*. XVII, Pt. 2, pp. 132-136 (How Films can help). [401

Nainar (S. M. Husayn)--Arab Geographers' Knowledge of South India: The Knowledge of India Possessed by Arab Geographers down to the XIV Century, A.D. With Special Reference to India. Foreword by Dr. L. D. Barnett. (Madras University Islamic Series No. 6). pp. 241. University of Madras, 1942. [402

"The book comprises a classified account of the geography, religious, social and economic conditions, natural products and other kindred topics concerning the India of that period as given by the Arab geographers. The most baffling part of an undertaking like the present work is the identification of names of things, places and persons mainly because their form becomes greatly corrupted in transliteration and also because they are incorrectly given in many cases. The author has taken pains to identify these, but in this respect he might have succeeded in identifying several more places had he referred to the *Imperial Gazetteer of India* and similar other works which he does not appear to have made full use of...The chapter on ethnology

contains a most enlightening and interesting description of the religious, social, and economic conditions chiefly of southern India during that period.........

The references to the Arab geographers bear on a large variety of subjects, such as dress, ornaments, and food of the people, their habits, character and customs, their beliefs, etc., although these accounts are not always correct. They, however, afford testimony about certain important matters such as the disappearance of Buddhism from India which is evident from the complete absence of any reference to it. The prevalence of trial by ordeals, idol-worship rampant all over, the horrid custom of several hundred men burning themselves alive with the dead body of their king, and a host of similar superstitions throw a flood of light on the mental and cultural state of society of that age". —*P. Saran, JBHU. VII, pp. 225-226.*

"...The book is a good quarry of information, particularly for the student of Mediaeval South Indian History". —*JIH, XXII, p. 61.*

"Impertect though they are, no student of history can afford to ignore the Arab accounts, and Dr. Nainar has rendered a distinct service by presenting them in the form of a tabulated summary...The author has subjected the material to a thorough examination and prunning, and has divided what is left of original matter into four sections: places, customs, kings and products, grouping under subjects each item of information recorded by sucsessive writers". —*A.B.M. Habibullah, IHQ. XIX* pp. 192-193.

Prakasa Rao (V. L. S.)--The Geographer and the Localization of Industries. *IGJ.* XVII, Pt. 3, pp. 216-221 **[403**

Pranavananda (Swami)--Kumbha Mela of Kailas, *IGJ.* XVII, Ot. 2, pp. 147-148. **[404**

A note to draw attention that the *Kumbha Mela* held at Hardware, Allahabhad, Ujain and Nasik, once in twelve years, has nothing to do with the twelve-yearly fair at Kailas.

Radhakrisna (K. N.)--Thirumalirunjolai Malai (Sri Alagar Kovil) Stalapurna. Foreword by C. Rajagopalachariar. pp. 315+194. Sri Kallagar Devastanam, Madura, 1942. **[405**

Reviews the history of Thirumalirunjolai malai and its environs from very early times and gives a list of the references to the

place and its temple in different works which bear testimony to its antiquity and renown. Some one hundied and twenty inscriptions have been copied from the temple by the Madras Epigraphy Department and the more important of them are then discussed in a chapter in their bearings on the history of the local area and the temple. In the next two chapters the author traces the history of the temple with the help of the *Vrishbhadhri Mahatmya* and describes the different shrines and sub-shrines in the Stala. He feels that Buddhism and Jainism flourished in the region round the Alagar Hills.

Roy (Robinralal)--North Indian Ragas and Melas. *JMA*. XIII, pp. 1–20. [406

Sarma (K. Venkateswara)--Some Outside Indian Geographical Names Identified with Puranic Data. *BRVRI*. X, pp. 109–115. [407

Stein (Sir Aurel)--A Survey of Ancient Sites Along the "Lost Sarasvati River". *GJ*. 99, Pt. 4, pp. 172–182, sketch-map. [408

An attempt to identify the Ghaggar-Hakra bed with Sarasvati of the Vedic text.

Vernon (Paul Egbert)--Tourist India. Being the narrative of a journey in India, which started at Bombay and ended at Calcutta. W. Helburn, New York, 1942. [409

Hinduism and Hindu Philosophy

Aiyangar (A. N. Krishna)--The Secret Doctrines of the Śrīvaiśnavas. *NIA*. V, pp. 157–164. [410

To the Spirit which has been rolling in *saṃsāra* from time immemorial, release from the cycle of births and deaths is quite a welcome change. The adhyātma śāstras deal mainly with the relationship of the material to the spiritual, and their chief avowed object is to help the spirit to attain salvation. These śātras explain the *Tattva*—the true relationship of the soul or *Jiva* to the *Paramātma* or Brāhman, of the *hita* or the method of approaching the problem, and the *puruṣārtha* or object of attainment *i. e. mokṣa*. These eternal truths are expressed in a miniature and digestible form, in the three great secrets guarded

closely by the ācaryas or teachers and imparted by them to their pupils with due consideration and discernment. The essence of these is contained in the shortest possible compass in the Tirumantra which consists of eight letters, divisible into three component parts or words. The author studies this *mantra*.

Aiyangar (K. V. Rangaswami)--Rājdharma (Diwan Bahadur K. Krishnarai Lectures. University of Madras) 8½"×5½", pp. xxv+238. Adyar Library, Adyar (Madras), 1941. [411

"In the volume before us are two lectures on *Rājadharma* delivered by Prof. Aiyangar before the University of Madras in 1937. They are a sort of prolegomona to *Dharmaśāstra* in which the interpretations and canonical validity of both *Arthaśāstra* and *Dharmaśāstra* are explained and elucidated. As the ultimate responsibility of all decisions was laid on the King or the State *Dharmaśāstra* in its comprehensive sense became the law of the country and as it was the King who enforced its rules it became *Rājadharma*. The aim of the present lectures is to evoke and stimulate interest in a branch of study which was ragarded for ages as of paramount importance for the upkeep of social order. In stimulating such interest Prof. Aiyangar has also demonstrated the philosophical background of Hindu life and thought with a view to a correct perception of the Rājadharma and the scope of its operation".—*P. K. Gode, NIA*, V, pp. 259.

Aiyangar (V. M. D.) and Venugopalacharya (Y.) *Eds*.--Sri Pancaratraraska of Sri Vedanta Desika. With an Introduction in English by G. Srinivasa Murti. (Adyar Library Series No. 36, 8¼"×5¼", pp. xxi+35+232. Adyar Library.) [412

Treatise on the tenets and special rites and rules of the daily religious conduct of the followers of the Pāñcarātra Āgama. It is in three chapters, and was composed by Vedāntadeśika, also called Nigamāntaguru, who lived in the 13th and the 14th centuries of the Christian era and wrote several works in Sanskrit and Tamil. He was one of the greatest among the Vaiṣṇva Ācāryas of the Viśiṣṭādvaita school and his name stands second only to that of Rāmānuja. The text of the present work is based on five printed editions and six palm leaf Mss. The introduction in English and the Bhūmikā (in Sanskrit) together give a brief but clear account of the three classes of the Āgamas and their distinction from the Nigama or the Vedas.

Note: This work also appeared in serial form in *BmV*. VI, Pt. 1, pp. 137-176; Pt. 2. pp. 177-208; Pt. 3, pp. 209-232.

Athalye (N. V.)--Abalya Kamadhenu of Kesavadasa. *PO*. VI, pp. 29-36. [413

Describes a MS. of 2085 leaves belonging to Prachya Grantha Sangraha, on Hindu Law and Religion.

De (Sushil Kumar)--Early history of the Vaiṣṇva Faith and Movement in Bengal, From Sanskrit and Bengali Sources. pp. iv+535. General Printers, Calcutta, 1942. [414

"....The book is a very valuable contribution to the critical and historical study of Caitanyaism which is really 'a peculiar system of erotico-mystic devotion', the historical development of which sentiment (madhura-rasa) has so aptly and abroitly been traced and disscussed by the author. The history of the probable origin and development of Bengal Vaiṣṇavism has been dealt with in this treatise with a very greatcritical eye and it deserves careful study by all scholars"—*Radhagovinda Basak, IHQ. XVIII, pp. 279-280*.

"The religious ideology of the Bengal school of Vaisnavism in all its most important aspects is presented for the first time in a scholarly form to the English-reading public in this important treatise. The author has carried out with admirable zeal the exacting task of giving a direct summary and critical survey of almost all the voluminous works written in Sanskrit by the poets, scholars and devotees who had the privilege of being inspired by the personality of Caitanya. The comparative study of the authenticity of the materials on the biography of Caitanya, as well as an illuminating interpretation of the Rasa Sāstra, theology, philosophy, rituals, and literary works written during the period covered by 106 years, between the gathering of a band of Bengali poets like Narahari Sarkar, Basu Ghosh, Ramananda Basu and Sivananda Sen in 1509 (the penultimate year of the Sanyasa of Caitanya) and 1615, the date of completion of the composition of Caitanya Caritamrta of Krsnadas Kaviraj....The author's estimate of the ethics of Bengal Vaisnavism is disappointing. In his summary of the XIth Vilasa of Haribhaktvilasa he has dismissed the rules of virtuous conduct and traditional usages for Vaiṣṇava householder as 'too long and detailed to be summarised'. Had he given a summary of the pages 1375 to 1404 the readers would have been able to judge for themselves whether the ethical princi-

ples of the school 'fail to furnish the motive for any strenuous social or individual morality'. As a matter of fact, he has forgotten to refer to these rules of conduct or those mentioned in the Bhagavad-Gītā"—*Bimandehari Majumdar, JBORS. XXVII, pp. 323-331.*

"Dr. Dee has definitely rejected the theory that Bengal Vaiṣṇavism is of Mādhava inspiration, though he does not deny the possibility of Mādhava influence. All the forces, or rather the absence thereof, necessary for the emergence of an anti-intellectual emotional religion were indeed present in Bengal about the time of the advent of Caitanya. The country had sunk to the lowest depth of political ignominy; its government was in the hands of savage Abyssinian slaves whose lustful oppression and plunderings were limited only by their own lack of intelligence. The weak and emasculated people of the country could not even think of creative joy; they were thirsting for diversion from action to emotion. So they fell *en masse* for artificial emotion, namely Tantric orgy and Vaiṣṇava ectasy, in both of which the ultimate appeal is to the most primitive instinct which man shares with all the other animals. In similar critical periods complete national frustration similar unnatural cults of 'naturalism' are known to have emerged also among other peoples:......The Vaiṣṇava philosophers threw overboard all the other Prāmaṇas, not excluding Pratyakṣa and Anumāna, which had survived though in a severely attenuated form, the hurricane of devastating Buddhist criticism". —*Batakrishna Ghosh, IC. IX. pp. 403-404.*

"....With due deference to all the other scholars in the field, we must say, that Dr. Dee has for the first time enunciated the truth of the philosophical basis of the mystic school of Caitanya. With the writing of the Bhagavata Purāṇa, the wave of Bhākti spread in every nook and corner in India. And eventually the Varakaṛis of Maharastra, the Haridāsas and Viraśāivas of Karnātaka, the Vallabhapanthis of Gujarat, and the Caitanyas of Bengal have all spread the teachings of this most inspring work. But the distinction remains in so far every school differs in its mystical interpretation of the teachings of the Bhāgvata. Barring aside the problem, for the present, whether Caitanya drew a direct inspiration from Vyāsarāya of Karṇāṭaka, it may still be said with great credit that Caitanyaism has great similarities with the school of the Haridāsas of Karṇāṭaka". —*A. P. Karmarkar, ABORI. XXV, p. 259.*

Dhareshwar (Ganesh)--The Heart, Soul and Spirit of Hinduism. *HA.* Study No. 3, pp. 62-92. [415

Dhopeshwarkar (A. D.)--[A Handbook of Virasaivism], by S. C. Nandimath, (Dharwar, 1941) See *ABIHI*. IV, No. 523. **[416**

"Shiva is identified with Brahma or Sprit with Prakriti or Master. The latter is regarded as *real* and not an illusion. It acts as a real force in a twofold way: as Kala Sakti creating entanglements, and as Bhakti S akti removing entanglements. It is the duty of men to take advantage of both (i) by resorting to more and more moral acts in the first three stages of *sthalas*, and (ii) by surrendering more and more to God and removing entanglements to reach unity with Siva. Unity is to be complete: 'Even existence is non-existence'. The stages by which this result is to be accomplished are described in the chapter on 'The Pilgrim's Progress'. It is to be accomplished not by *Kriya* or action alone (which is blind) or by knowledge or *jnana* alone (which is lame) but by a combination of both.

All this philosophy is perfectly clear. But doubt begins to assail us when a philosophy which proceeds by *Kriya* and *Bhakti* must interpret the unity with Siva, or the last stage, in the purely negative manner of Advaitism; or when a philosophy which begins with the reality of Prakrit sets to *Jnana* the almost impossible task of turning it into an illusion". —*TQ. XIV, p. 161.*

Dikshitar (V. R. R.)--The Lalita Cult. University of Madras Bulletin No. 8 of the Department of History and Archæology. 9½"×6¼", pp. 100. University of Madras, 1942. **[417**

"Gives a critical exposition of the cult of Lalitas on the basis of Brāhmanda Purāṇa, and discusses it in the background of the Sakti-cult in general as conceived in India from time immemorial. Mr.Dikshitar very a rightly insists on the wide ramification of this very cult, both in India and abroad,and its great antiquity. He has given a short account of the Sakti cult in India from the time of the Indus Valley Civilisation, with a brief account of the forms in which it appears in different branches of Indian religious literature. He winds up his discourse by a general discussion of the philosophic basis of the Sakti cult. It would be idle to express that the treatment of such a wide and complicated subject in such a short compass would be exhaustive or fully comprehensive; but the author has handled the main problem with care and judgment and his work will serve as a very good introduction to the subject in all its bearings".—*R. C. Majumdar, JIH. XXI, Pt. 3, pp. 239-240.*

Gadgil (V. A.)--[A Handbook of Virasaivism], by S. C. Nandimath. (Dharwar, 1941) See *ABIHI*. IV, No. 523. [418

"After a careful perusal of all the chapters of this handbook one will hardly fail to notice a keen philosophical understanding and a scholarly zeal evinced by Dr. Nandimath in his exhaustive treatment of the subject under review. Many Oriental Scholars who have, in the past written on this subject had to suffer from a serious drawback namely the lack of thorough knowledge of Canarese history and literature. Dr. Nandimath, however, with his knowledge of Sanskrit and Canarese was eminently well suited for the task of expounding the tenets of Virasaivism in relation to other Indian sytems of philosophical thought such as the Saivasiddhanta, the Trika Philosophy, the Jain Philosophy, the Visistadvaita, and the Advaita Vedanta", —*JUB. XI, p. 154.*

Ghosh (Batakrishna)--Hindu Ideal of Life (According to the Śrauatsūtra). *IC.* VIII, Pt. 4, pp. 373-389. [419

The Śrautasūtra present in a rationalised form the great sacrificial cult dating at least from the Indo-Iranian age but further developed and elaborated by the Bharadvājas, Viśvāmitras, Vasiṣṭhas and other great priestly families in India.

Joshi (Lakshman Sastri)--Hindu Dharmāchī Sameekṣā, Or the Criticism of Hinduism in Marathi. 2nd. *Edn.* Wai, 1942. [420

Lectures delivered by the author at the Nagpur University in 1939.

Joshi (Sunder Samuel)--Social Evolution of Early Dharma. Private Edition, distributed by the University of Chicago Libraries, Chicago, 1940. [421

Sakhare (M. R.)--History and Philosophy of Liṅgāyat Religion: Being an Introduction to Liṅgadhārṇa-candrikā of Nandikeśvara. With Foreword by Sir S. Radhakrishnan. pp. xiv+682+76+104+250+20. Pub. Author, Belgaum, 1942. [422

"Unhappily the work is disfigured by too many misprints of which the author himself is painfully conscious, and which will have to be removed in the next edition before the work can secure an assured place of respect in the world of Oriental

Scholarship".—*S. K. Belvalkar, ABORI. XXV, p. 148.*

"Perhaps, no other religion in the world has suffered so much from oblivion as Liṅgāyatism. Prof. Sakhare's book, the first of its kind, purports to throw an illuminating light on the many controversial points connected with this forgotten religion and attempts to re-evaluate its status as an independent religion by itself. The author, himself a devout Liṅgāyat, is so much imbued with the spirit of his religion that, on occasions, he is overwhelmed with a tinge of dogmatism which is, however, diluted with an amusing sense of humour. In a way, the author has the credit of having done a colossal work on the Liṅgāyat Religion-a work that needed profound patience, indefatigable and strenuous labour in the compilation of material, ingenuity in selecting it, and a clear-sighted peep into the historic and prehistoric period of Indian Civilisation".—*S. L. Khot, TQ, XVI, p. 294.*

Sarma (B. N. Krishnamurti)—The Life and Works of Vyāsarāya Svāmiṇ, (1478-1539). *IC.* VIII, Pt. 4, pp. 285-307. 423

Vyāsatīrtha, Vyāsarāya or Vyāsarāya Svāmin, as he is variously called, has been mentioned as a disciple of Brāhmanya Tirtha. Chronologically after Jayatīrtha, he is the one outstanding personality among Vaisnava Pontiffs of the school of Madhavācārya. The Vaiṣṇavism of Mādhava had patronage in the courts of Kalinga, of Tulunād and in the Ānegondi of pre-Vidyāraṇa days, but the influence attained by Vyāsarāya at the court of Vijayanagar, eclipsed all earlier and later records, and stands by itself unique in history.

Sen Gupta (N. N.)—Two Technics of Mystic Contemplation: A Study in the Shaiva Discipline. *PQ.* XXVIII, pp. 125-132. [424

Varadachari (K. C.)—Sri Kulasekhara's Philosophy of Devotion. *JSVOI.* III, pp. 1. 22. [425

—— Bhaktisara Yogi and his Philosophy of Religion or Āḷvār of Tirumalisai (Mahisasurapuri). *JIH.* XXI. pp. 83-116. [426

Bhaktisara is the fourth āḷvār amongst the Śrī Vaiṣṇava saints. He is said to have been born of Bhargava and Kanakangi, an apsarasa woman, in a forest near Mahisasurapuri.

Vardachari (K. C.)—The Philosophy of Religion of the Āḷvārs. *JSVOI.* III, pp. 153-190. [427

The age of the Aḷvars has recently received considerable attention from South Indian Historians, but they have not been able to fix their date. The author here divides his article into two sections, (i) discusses the date, and (ii) their religion.

Varadachariar (Sir S.)—Bengal Vaiṣṇavaism. *IR.* 43, pp. 625-627. [428

Iconography and Sculpture

Agrawala (Vasudeva S.)—A Palace Scene on a Terra-Cotta Panel from Mathura. *JISOA.* X, pp. 69-73, 1 pl. 1 inset. [429

The panel discussed here is the one illustrated on Pl. XX of the Handbook of the Sculptures in the Mathura Museum. The significance of the scene depicted was unknown. The author finds the clue in the elaborate description of a royal palace given by Bāṇa's romance, the *Kādambari.*

—— A Fragmentary Sculpture of Neminatha in the Lucknow Museum. *JA.* VIII, pp. 45-49. [430

Bagchi (P. C.)—[The Development of Hindu Iconography], by Jitendra Nath Banerjee, (Calcutta, 1941). See *ABIHI.* IV, No. 553. [431

"In regard to the antiquity of image worship in India Dr. Banerjee has discussed all the important theories of previous writers; drawn attention to their short-comings and has given his considered opinion that there was no image-worship in the early Vedic religion. In other chapters he has clearly shown how Indian coins and seals can materially help us to ascertain the early iconographic types of Hindu divinities and their emblems. In the treatment of this subject he has introduced altogether new materials previously neglected. While dealing with the Indian canons of iconography he has not overlooked the importance of a comparison of these canons with other canons. His discussion of the Iconographic terminology is as thorough as possible in the present state of our knowledge".—*IHQ. XVIII, pp. 181-183.*

Banerjee (J.)--Developement of Hindu Iconography. $6\frac{1}{4}'' \times 4''$, pp. 473, 10 pl. Calcutta, 1942. **[432**

Banerjee (Jitendra Nath)--The Holy Pañcavīras of the Vṛṣṇis. *JISOA*. X, pp. 65–68. **[433**

A few fragmentary stone sculptures datable in the early part of the first century A. D., or a little earlier, discovered at Mora where the inscription under discussion was found, have been regarded by Lüders as probably representing some of the five Vṛṣṇi heroes. If this suggestion of Lüders is accepted, says the author, then these much mutilated sculptures may be regarded as some of the earliest representations of them, or for the matter of that, of a few of the Vyūhas.

—— Two Stone-Reliefs from an Early Śiva Temple. *JISOA*. X, pp. 202–206, 1 pl. **[434**

The two sculptures are said to be from the collection of Imre Schwaiger of Delhi. They have sufficient artistic and iconographic interest for brief study. They are carved on either side of a beam which must have originally formed part of a Saiva temple of the early mediaeval period somewhere in Central India.

Banerji-Sastri (A.)—[The Development of Hindu Iconography], by Jitendra Nath Banerjee (Calcutta, 1941) See *ABIHI*. IV, No. 553. **[435**

"In chapters IV and V, the labours of the writer have been directed into new fields of inquiry and have enabled him to define more accurately, and in many cases to reverse, the information which had been previously acquired. The prevailing fault of Indian numismatic writers is the substitution of ingenuity in the place of knowledge, and utter contempt for references and quotations. The present work shows patience and scholarship and is a credit to the Calcutta University which has published it in an attractive form".—*JBORS. XXVIII, p. 213.*

Barua (B. M.)—[The Development of Hindu Iconography], by Jitendra Nath Banerjee. (Calcutta, 1941) See *ABIHI*. IV, No. 553. **[437**

"This is indeed a remarkable publication on the subject, which represents a distinct landmark in the history of successive attempts made by several capable writers to unveil the secret of Hindu iconography since the memorable publication of Gopinath Rao's *Elements of Hindu Iconography.* The last is not

necessarily the best. But Dr. Banerjee's is certainly the best work in the field, at least in the sense that there we have a very fruitful result of earnest efforts solely directed to visualising the process of development of Hindu iconography on solid archaeological data. Dr. Banerjee's strongest point is his intimate knowledge of Indian coins and seals and basereliefs, which he has fully utilised in three chapters, Chs. III–V. His first-hand knowledge of Sanskrit texts has enabled him to deal with highly technical canons of iconography with rare mastery". *IC. IX, p. 401.*

Chhabra (B. Ch.)— A Unique Naṭarāja Sculpture. *BRVRI.* X, pp. 107–108. 1 pl. [438

This is a mutilated piece of sculpture found in the ruins Bhaṭṭārikā temple.

—— Buddha Figure in India and Ceylon. *IR.* 43, pp. 470–472. [439

Gangoly (P. C.)—The Problem of the Buddha Image. *AP.* XIII, pp. 61–64. [440

Demolishes the theory that Indians were incapable of sculptured representation of the Buddha before they took instruction from the Greeks.

Gode (P. K.)—[The Development of Hindu Iconography], by Jitendra Nath Banerjee, (Calcutta, 1941). See *ABIHI.* IV, No. 553. [441

"Speaking of the divinities of the Indus Valley Dr. Banerjee cautiously observes that they cannot be described as so many Hindu divinities but it can be suggested that they contributed a great deal towards the formation of the concepts underlying some of the later Hindu gods. He also critisizes T. A. G. Rao's view that 'the rules arrived at by the Indian artists (regarding making of images) do not apear to be divergent from those evolved by European artist' but states that these rules became stereotyped in course of time and their adoption by Indian artists led to the gradual decadence of iconoplastic art. The comparison of the Indian canons of iconometry with those followed by the Egyptian and the Hellenistic artists of ancient times is both interesting and instructive". —*NIA. V, p. 119.*

Hallade (M. M.)—La Composition Plastique dans les Reliefs

de l'Inde. pp. xix+107, 8 pl. A. Maisonneuve, Paris, 1942. [442

Outlines the historical evolution of those Indian sculptures, representing several, figures, listed under the purposely vague term *reliefs*. Omitting statues and, in general, representations of a single figure, she faces the difficult problem of seeking out and making clearly visible the slight thread linking, through different styles and schools, many types of reliefs, varying in size and technique or in their relation with architecture as separated by some twenty centuries from true Indian sculpture. She collects ramarkable data on works which extend from the third century B. C., to Ajanta and Ellora. Her material is distributed in two parts: a first period before Gupta art, and a second comprising the art of the Gupta and later times.

Johnston (E. H.)—A Terra-Cotta Figure at Oxford. *JISOA*. X, pp. 94–102, 1 pl. [443

The figure discussed seems to have been lying unnoticed in the Museum of the Indian Institute at Oxford, for not less than twenty years. This figure cannot be definitely identified, but the author thinks it represents Maya. It appears that Maya was worshipped in the Gangetic valley as a Mother-goddess specially associated with fertility. It is hardly necessary to point out at this stage, says the author, that of the four amulets on our figure the two fish symbolise fertility, and the 'makara' sexual love.

Kataki (Sarbeswar)—The Discovery of Three Stone Images at Gauhati *JARS*. IX, pp. 88–92, 1 pl. [444

While digging a slit trench on the Railway ground at Gauhati three stone images were found on 7th June, 1942, at a depth of 2½ feet. The images are (1) Brāhma standing, (2) A figure seated on a lotus, broken, (3) Indra or Maheśvara.

Mallayya (N. V.)—Some Modern Critics and Ancient Texts on the Aesthetic Value of Hindu Images. *JISOA*. X, pp, 191–201. [445

Mitra (Kalipada)—Note on Two Jaina Images. *JBORS*. XXVII, pp. 198–207. [446

Supplies additional particulars of the two images described by Adris Banerji in *JBORS*, xxviii, 43–47.

—— On the Identification of an Image. *IHQ*. XVIII, pp. 261–266. [447

This is a stele of black stone, found in 1923 near Pirpahar. The author tries to identify the images carved on the stele,

Nagar (M. M.)—Some new Sculptures in the Mathura Museum. *JUPHS*. xvi, Pt. 1, pp. 62–66, 2 pl. [448

Describes some sculptures recently acquired for the Curzon Museum of Archaeology, Mathura.

—— Mathura Museum Notes. *JUPHS*. XV, Pt. 1, pp. 115-121, 2 pl. [449

Describes new Śālabhañjikās from Brindaban and new images from Katra Mound, Mathura.

—— Two Garuda Images in Mathura Museum. *JBORS*. XXVIII, pp. 468–472. [450

Rowland, jr. (Benjamin)—Gandhara and Late Antique Art: The Buddha Image. *AJA*. 46, pp. 223–236, 5 illus. [451

Roy Choudhury (S. P.)—The Terracotta Plaques of Khalia (Faridpur) and the Terracotta Art of Bengal. *TMR*. LXXII, pp. 245–549, 10 illus. [452

Shamasastri (R.)—Vedic Iconography. See No. 992.

Sivaramamurti (C.)—Amaravati Sculpture in the Madras Government Museum. New Series, General Section, Vol. IV. Foreword by F. H. Gravely. 13″ × 8½″, pp. xviii + 376. 65 plates. Govt. Press, Madras, 1942. [453

"...The art of Amaravati, particularly in the sculptural field, is interpreted to have been national rather than provincial; and the sculptors produced an undying art that constiuted a great link that is discernible between Amaravati, Bharhut, Kanheri and Nasik. It may not be superficial to point out in this review the stress laid by the author on the element of common heredity in the examples of the work of the painter and the sculptor in such distant and widely separated places as Amaravati and Jaggayapetta, Bharhut and Sanchi, Ajanta and Bagh, and, beyond the seas, at Borabudur in Java. Amaravati art (or as it is called more narrowly Andhra or Satavhana art), cannot in this sense be interpreted as in any way being specially southern or Dravidian....The work is a standing monument of the 'author's constructive scholarship and a most scholarly study of one of our

greatest art treasures".—*C. S. Srinasacharyar, JIH. XXII, pp. 56-59.*

Sivaramamurti (C.)—Sculpture Inspired by Kalidasa: A Study of Parallels in Art and Poetry. Foreword by the Rt. Hon'ble M. R. Jayakar. pp. xxii+58, 45 illus. The Samskrta Academy, Madras, 1942. [455

"Kalidasa, a super-master of expression, revels in description which in his profound joy he embelished with forms and themes borrowed from the *reportoire* of the master painter, the sculptor and the subtle actor. A comparison of such fine contacts between art and literature is a great credit for any modern art critic, who can perform this noble task with unerring discrimination and justice of the historical framework whithin which both art and literature have moved and flourished". —*V. S. Agrawala, JUPHS. XVI*, p. *249*.

Upadhyaya (B. S.)—Sculptures in the Provincial Museum, Lucknow. *JISOA*. X, pp. 175-190, 3 pl. [456

Describes the images of Kubera, Sarasvati. Terracotta heads and fragments of female figures, from the Museum.

Winstedt (Sir Richard)—Buddhist Images from Malaya and Sumatra. *IAL*. XVI, Pt. 1, pp. 41-42. [457

Indo-European

Dee (J.C.)—Anglo-Dutch Rivalry in the Matters of the East Indian Archipelago (1600 to 1619). *BPP*. LXII, pp. 129-148. [458

The historian of the progress of Anglo-Dutch relationship in the East finds that the first phase, beginning from the appearance of the Dutch in Eastern waters and ending in 1619, is marked by a remembrance of help rendered by English in the early days of the Dutch struggle against Spain; the feeling that the English and Dutch were Protestants in Europe, in various parts of which the counter Reformation had triumphed; the consiousness of both these nations that the Spanish-Portuguese were a common enemy whose overthrow alone would put them in safe possession of the key to Eastern Commerce, and realization of the fact that the defeat of that mighty navy by England paved the way for Dutch Eastern commerce. But against these ideas were ranged the growing

force of nationalism in Europe, the half-hearted nature of Elizabethan help, and the tenacious pursuit of commercial monopolies riding on the back of avarice and greed. The clashes culminating in spite of the Treaty of Defence in the Amboyna disaster.

Kempers (A. J. Bernet)—Journal van Dircq van Adrichem's Hofereis naar den Groot-Mogol Aurangzeb, 1662. (Linschoten Vereeningin, Werken, Vol. XLV.) Martinus Nijhoff, The Hague, 1941. [459

Accurate and profusely annoted edition of the embassy of Dircq van Adrichem, the ambassador of the Dutch East India Company, to the court of Aurangzeb.

Moraes (G. M.)—The Maratha-Portuguese War of 1683-84. *JUB.* XI, Pt. 4, pp. 31-47. [460

Describes the episode of enmity between the Marathas and the Portuguese which led to a war of a sort in Salsette.

Sastri (K. A. Nilkanta)—New Pages from Ananda Ranga Pillai's Diary. *JMU.* XIV, last 49 pages (separately paged), 2 pl. [461

The new pages were discovered in three instalments. Prof. G. Jouveau-Dubreuil of Pondicherry first got, with the assistance of M. Filiiozart of Paris, from the Bibliotheque National, Paris, a photographic copy of the diary for September 19, 1750. Entry contains important details bearing on the murder of Nazir Jang. M. Lehureaux of Chandernagor spotted some fresh entries among the MSS., preserved in M. Gallois-Montbrun's house and brought them to Madras in 1939. Lastly the author of this paper discovered an interesting entry regarding Dupleix-Fattehabad in the collection of M. Gallois-Montbrun.

Jains and Jainism

Banerji (Adris)—Two Jaina Images. *JBORS.* XXVIII, pp. 43-47. 462

Describes two images from Purulia in the pargana of Bagda of the Manbhum district.

Barnett (L. D.)—[Outlines of Jainism], by F. W. Thomas (London, 1940), See *ABIHI.* III, No. 761. [463

"When the first edition of this useful little book appeared in 1916, its outstanding merits were speedily recongnised. Its modest aim was a simple statement of the orthodox doctrine, practice, and traditions of Jainism supported by a selection of illustrative passages from Prakrit and Sanskrit writings; and this object was fully attained by the author, aided by the fine scholarship of Professor Thomas. The present edition is a reprint of the first, with some additions to the bibliography; it will be heartily welcomed".—*BROS. X, Pt. 4, p. 1954.*

Bhadramkarviji (Muni)—Jin-Bhakti(Sanskrit-Gujarati text), pp. 2C4. Maneklal Chunilal at Sharda Mudranalaya, Ahmedabad, 1942. [464

A collection of Sanskrit verses of interest to Jains by various writers, with their rendering in Gujarati.

Bhattacharya (Harisatya)—Narayaṇas, Pratinarayanas and Balabhadras. *JA.* VIII, Pt. 1, pp. 36–40. [465

Brown (W. Norman)—Manuscript Illustrations of the Uttaradhyayana. See No. 89.

Desai (Mohanlal Dalchand)—Jaina Priests at the Court of Akbar. *JGRS.* IV, pp. 1–17. [466

Discusses Akbar's attitude towards other religions, and the various favours granted by Akbar to Jaina monks.

Diwanji (P. C.)—Jain Sects and Bhagvad (Gujarati text) *FGSTM.* VII, pp. 1–16 [467

Ghosh (Manmohan)—[Jainism and Karṇāṭaka Culture], by S. R. Sharma, (Dharwar, 1940) See *ABIHI.* III, No. 780. [468

The historcial survey which constitutes the first section of the work attempts to assess on the basis of epigraphic and other similar materials the magnitude of influence Jainism exerted over rulers and people of Karṇāṭaka; and in this connection the author utilises data not hitherto used by other scholars. In the seond section the author has made an attempt to determine the exact amount of influence Jainism had on such important aspects of the culture of Karṇāṭaka as her literature, art and architecture. In the third section, has been treated the very interesting history of the transformation of Jainism—a faith of Northern origin in its southern career in Karṇāṭaka.

Gifford (Barry) *Tr.*—Doctrine of Karman in Jain Philosophy. Translated into English from the original German work by Dr. H. V. Glassenapp. pp. xxvi+104. Bombay, 1942. [469

Haribhadrasuri—Ashtak Prakaran (Gujarati-Sanskrit text) Cr. 16mo. pp. 86. Sharda Mudranalaya, Ahmedabad, 1942. [470

Verses on religious topics of interest to the Jains, in Sanskrit with their Gujarati rendering, edited by Khushaldas Jagjivandas.

Hastimall (Muni)—श्रीमन्नन्दीसूत्रम् (Hindi-Sanskrit-Prakrit text), pp. 274. R. B. Motilalji Mutha at Aryabhushan Press, Poona, 1942. [471

Jain conception of 'Knowledge'.

Jain (Hiralal)—Some Recent Finds of Apabhraṃṣa Literature. See No. 569.

Jain (Kamta Prasad)—The Jaina Chronology. *JA.* VIII, Pt. 1, pp. 30-35. [472

Kantisagarji (Muni)—Jain Literature of the Mughal Period, (Gujarati text), *FGSTM*, VII, pp. 17-26. [473

—— Ghazal Literature of the Jains, (Gujarati text). *FGSTM*. VII, pp. 267-278. [474

Kapadia (H. R.)—Anekāntajayapatākā, by Haribhadra Sūri. With his own commentary and Municandra Sūri's supercommentary. Vol. 1. Sanskrit Text, critically edited with introduction and preface in English. (Gaikwad's Oriental Series No. LXXXVIII. $9\frac{3}{4}'' \times 6''$, pp. xxxi+404. Oriental Institute, Baroda, 1942). [475

Kapadia (H. R.)—A History of the Canonical Literature of the Jainas. $10'' \times 6\frac{1}{4}''$, pp. xii+972. Surat, 1941. [476

"In this book Prof. Kapadia has tried to give us the history of the Svetambar Jain Canon as it is known to us. The author has no doubt collected much traditional material bearing on the historical presentation of the extant Jain canon. But his presentation is very clumsy. The author has not made a very strict

distinction between tradition and history".—*R. D. Vadekar, ABORI. p. 114.*

"Besides the Preface and 'Analysis' which takes a brief survey of the topics dealt with in the volume the author gives us in seven chapters valuable material dea.ing with (1) the Genesis of the Jaina Scriptures, (ii) the Classifications of the Āgamas, (iii) Redaction of the Jaina Canon, (iv) Extinct Āgamas of the Jainas, (v) Extant Āgamas of the Jainas, (vi) Canonical exegetical literature, and (vii) Comparison and Evaluation. In the presntation of this material he has made use of the work of earlier writers on the subject like Jacobi, Winternis and others, whose studies on diverse topics pertaining to the Jaina literature paved the way for the present study in a more specialised manner. Though the volume is printed......Index to names of authors, other persons and sects and that of names of works, doctrines and metres etc., are a useful addition to the volume".—*P. K. Gode. NIA. V, pp. 255–256.*

Laddu (R. D.)—[Jainism and Karṇāṭaka Culture], by S. R. Sharma, (Dharwar, 1940), See *ABIHI.* III, No.780. [477

"....the attitude of the learned author is that of an impartial judge of facts rather than that of a sentimental or orthodox writer—the right attitude that should bear well with modern scholarsship".—*PO. VII, p. 239.*

Magdum (A. B.)—Jain Dharmachi Olakh (Marathi text). $7\frac{1}{2}'' \times 5''$, pp. 56. Pub. author at Sri Mahavir Press, Belgaum, 1942. [478

An introduction to Jainism.

Mitra (Kalipada)—Magic and Miracle in Jaina Literature. *JA.* VIII, pp. 57–68. [479

—— Historical References in Jain Poems. *IHQ.* XVIII, pp. 101–109. [480

Indicates the incidental references to historical personages in the collection of Jain Poems named *Atihāsik Jain Kāvya-saṅgraha* compiled by Agarchand Nahta and Bhanvarlal Nahta (Calcutta V. S. 1994). These are composed in Apabhraṃsa Rājasthāni and Hindi.

Muthuswami (S.)—Jain Rulers in India. *JMU.* XIV, Pt.1, pp. 49–64. [481

Jainism, which forms to-day the religion of more than a million of India, had a full-blooded living in that country, especially in

the south, till the 13th century under the patronage of several royal families. These royal families, almost all of them, were themselves Jains by faith. A brief review of the principal dynasties thus known to have professed that creed is attempted here.

Nahta (A.)—Jain Literary Works of the Virgatha Epoch. See No. 668.

Panchamukhi (R. S.)—Jainism in Karṇāṭaka and Bhatkal Finds. *KHR*. VI, Pts. 1-2, pp. 14-31; 3 pl. [482

Explains the work done in a year by the Kannada Research Department, and then deals with the (1) Buddhist remains in the Deccan and South India, (2) Jainism in South India, and (3) Antiquity and evolution of image worship among the Jains.

Premi (Nathuram)—Jain Sāhitya aur Itihāsa, (Hindi text), Introduction by Dr. A. Upadhye. 7½"×5", pp. 20+616. Hindi G. R. Karyalaya, Bombay, 1942. [483

"The title of the work does not mean what it would mean *prima facie* i.e., it is not a history of Jaina literature or history of Jainism, but a collection of papers dealing with the problems of Jain literature and socio-historical topics relating to Jainism...... We very much wish that all these papers should be presented succinctly in English in some Journal, so that they would be utilised by the scholars working in the field". —*T.D. Vadekar, ABORI. XXIV, p. 115.*

Rao (G. Hanumantha)—Anekantavada or the Jaina Philosophy of Relativity. *HYJMU*. II. Pt. 2, pp, 79-91. [484

Unlike other systems of Indian philosophy, Jainism is not amenable to any summary statement. It is essentilly a method and an attitude. It is a revolt against the tendency in philosophers to build closed system of philosphy.

Sanghavi (Sukhalaji), Malaviya (D.), and Devi (Hira Kumari)—Jñānabindu Prakaraṇa of Yashovijaya Upadhyaya, with Introduction, Notes and Indexes in Hindi. pp. 82+135, Bombay, 1942. [485

Sarma (K. Madhava Krishna)—The Jīvānuśasana Vṛtti of Devasūri and its Date A. D. 1105. *JA*. VIII, pp. 87-88. [486

Sastri (Hirananda)—Ancient Vijñaptipatras (Shri-Pratapasimha Maharaja Rajyabhisheka Granthamala Memoir No. 1.) 11″×8½″, pp. ix+80, 28 pl. (3 in colour). Baroda State Press, Baroda, 1942. [487

"*Vijñapti-patra* signifies literally 'letter of informantion', but among the Svethambara Jains it bears the special meaning of an epistle sent on the *paryuṣana* festival in which a local Jain community informs the Ācārya or spiritual head of another Jain congregation of their doings and welfare, invites him to reside with them during the coming rainy season and aid them to perform good works, and asks pardon for sins committed in the past year....The present work, in which Dr. Hirananda Sastri has accomplished his task with wonted skill and erudition, treats of twentyfour such *patras*, which range in date from 1667 to 1916 of the Vikrama-saṁvat era. The earliest and by far the finest and most interesting of them commemorates the grant of a *farman* by Jahāngīr forbidding the slaughter of animals during the *paryuṣaṇa* week, and was sent by the Jain congregation of Agra to Vijayasena Sūri, the successor of the famous Hīravijaya in the pontifical chair. The text, wich is in vernacular prose, is given in full, with a modern Gujarati translation by Muni Puṇya-vijaya and a partial English version, followed by useful notes on the numerous technical terms occuring in it".—*L. D. Barnett BSOS. XI, pp. 230-231.*

"....Very important and interesting feature of these scrolls is that they contain paintings, generally of high order. For example, the illustrations found in the epistle containing the farman of Jahāngīr were worked by Śālivāhana, the celebrated painter of the courts of Akbar and Jahāngīr. They include two portraits of Jahāngīr and prince Khurram and figures of Jaina monkṣ, etc. The memoir under review contains no less than 28 pictures artistically reproduced, some of them in tricolour". —*H. L. Jain, NUJ, No. 8, pp. 103-204.*

"...In addition to the actual Vijñaptipatras, which range from the 17th to the 19th century, Dr. Sastri reproduces an illustrated ms. of the Saṅgrahṇī Sūtra, which he calls the oldest dated example known of painting on cloth from Gujarat (1397 A. D.); this ms. begins with a fine painting of the characteristic Jaina Maṅgala-kalaśa with eyes, a form of which the author's discussion is rather inadequate. The vase, with its arborescent outgrowth, and flanking birds represents the Fountain and tree of Life, and may be compared to many almost identical Byzantine forms. The eyes are in all probability representations of the Sun

and Moon: they are strangely impressive. It is significant that similarly eyed vessels are met with in Greece and Egypt, and that kalaśa...each of these vessels being ritually the container of an *eau de vie* that represents the blood of a sacrifice". —*Ananda K. Coomarasami, JAOS. 63, p. 179.*

Sukhlalji (Pandit)—Jnanabinduprakarana of Yeshovijayopadhyaya: A Manual of Jaina Epistemology. Critically edited. (Sanskrit text) 10½"×6½", p. 240. Bharatiya Vidya, Bombay, 1942. **[488**

Upadhye (A. N.)—Padmaprabha and his Commentary on the Niyamasāra. *JUB.* XI, Pt. 2, pp. 100–110. **[489**

Niyamasāra is one of the important works of Kundakunda, the celebrated authority on Jain dogmatics. It is composed in Prākrit verse, the dialect being Kaina Śaurasenī.

—— [Jainism and Karnataka Culture], by S. R. Sharma (Dharwar, 1940), See *ABIHI.* III, No. 780. **[490**

"...The first part gives a historical survey of Jainism and Jaina community from epigraphic and literary sources under the Karṇāṭaka dynasties like the Kadamba, Gaṅga, Cālukya, Rāṣṭrakūṭa, Kalacūri, Hoysaḷa, Vijayanagara and Mysore with their later feaudatories. It is under the Gaṅgas and Rāṣṭrakūṭas that Jainism experienced a golden age; while under some of the Cālukya and Hoisaḷa kings and Śaivite chiefs, the Jainas suffered a good deal. This section is a systematic attempt for a sober narration of facts in a connected manner. The next section is devoted to the study of Jaina contribution to literature, art and architecture. In the last few years a good deal of fresh information has come to light, and we are forced to correct the views expressed by earlier scholars: consequently many of the sources followed by Prof. Sharma require to be restored. In the third section some of the principles of Jainism are outlined according to the works of Kundakunda and the canonical texts like the Uttarādhyayane, Ācārāṅga, etc., and in the light of this theoretical discussion, Jainism and Jaina community are reviewed as they came to be in later days. In conclusion the author shows that there is sufficient evidence to contradict the view that there was nothing like a Jaina Period in the history of India; he refutes the allegation of Mrs. Stevenson that the heart of Jainism is empty".—*JBBRAS, 18, pp. 108–109.*

Vijaya (Ratna Prabha)—Śramaṇa Bhagwan Mahāvira. Vol. II, Pt. 1, containing 116 *Sutras of Kapla Sutra* text and English translation, pp. 19+290. Vol. III, *Gaṇadharavāda* with Hemacandrasūri's Tika and English translation, pp. 36+538. Ahmedabad, 1942. [491

Von Glassenapp (Helmuth)—The Doctrine of Karma in Jain Philosophy. Translated from the original German by Mr. G. Barry Gifford, and revised by the author: Edited by Prof. H. R. Kapadia 9½"×6½", pp. xxvi+105. Bai Vijibai Jiwanlal Panalal Charity Fund, Bombay, 1942. [492

"...a very neat and handy treatise on the doctrine of Karma by Dr. Glassenapp, who has already given an exhaustive survey of Jainism *(Der Jainismus)* in German. The law of Karma is one of the cardinal principles on which the Jain metaphysics is based. In fact next to the doctrine of Ahimsa, Jainism lays the greatest stress on this doctrine".

—*N. V. Vaidya, ABORI. XXIV, p. 251.*

Lexicography, Grammar and Linguistics

Adyankar (Vasudevashastri)—व्याकरण महाभाष्य Part II. (Sanskrit-Marathi text), pp. 624, Deccan Education Society, Poona, 1941. [493

The Great Commentary, Part II. Sanskrit text and Marathi translation and explanatory notes. Padas 3 and 4 of of the first Adhyaya and the whole of the second Adhyaya.

Apte (V. M.)—All about 'Vṛata' in the Ṛgveda. *BDCRI.* III, Pt. 4, pp. 407–488. [494

Aiyar (L. V. Ramaswami)—Lilātilakam and Tamil Grammatical Works. *BRVRI.* X, pp. 57–66. [495

Ayyangar (H. Sesha)—On Pampa's Work (Kannada text). *AOR.* VI, pp. 73-36; VII, pp. 77–91 (of the Kannada Section). [496

Continuation of the article in *AOR,* V; in these two instalments the meaning of the words *Kirata* and *Rtu Vimana* are discussed.

Ballantyne (James Robert)—First Lessons in Sanskrit Grammar. Revised throughout by Lawrence A. Ware. Theosophical University Press, Point Loma, Californisa, 1941. [497

Bhattacharyya, (Dinesh Chandra)—Rāyamukuṭa's Patron. *IHQ.* XVIII, pp. 75-76. [498

Discusses in brief Dr. Hazra's views (*IHQ.* XVII) on the grammatical construction of the verses of the *Smṛtiratnahāra.*

Burrow (T.)—[Śabdamaṇidarpaṇa], by Kesirāja with the Commentary of Linganaradhya, Edited by A. Venkata Rao and H. Shesha Ayyangar. (Madras, 1940) See *ABIHI.* III, No. 895. [499

"....The *Śabdamaṇidarpaṇa* is one of the most important, though not the oldest, of the native Kannada Grammars. It forms the basis of Kittel's Grammar, and it was also edited by him. A revised edition of Kittel's work by P. Mangesh Rau (Mangalore, 1920) is available, as is also an edition published by the Karṇāṭaka-sāhitya-pariṣad in the same year. The present edition differs from these two in containing the the commentary of Lingaṇārādhya, hitherto unpublished. Of Lingaṇarādhya's date nothing is known beyond the fact that he lived earliear than the date when the solitary manuscript from which the text of his commentary is edited, i.e., 1724, was written".—*BSOS. X, pp. 1049-1050.*

Burrow (T.)—[Abhidhānaratnamālā of Halāyudha with the Kannada Ṭīkā of Nagavarma]. Ed. by A. Venkata Rao and H. Sesha Ayyangur. (Madras, 1940.) See *ABIHI.* III, No. 896. [500

"....In the introduction Mr. Shesha Ayyangar gives an account of the development of Sanskrit lexicography and of Halāyudha Bhaṭṭa in particular. This is hardly necessary in a work such as the present: where an account of the history of Kannada lexicography would have been more to the point"—*BSOS. X, p. 1050.*

Chakravarti (Chintaharan)—[Introduction to Ardhamagadhi], by A. M. Ghatage (Kolhapur, 1941), See *ABIHI,* IV, No. 640. [501

"....The arrangement of topics, specially in the section of Morphology, seems to be a bit confused. Portions of declension

and conjugation are jumbled up together in the same chapter while the treatment of Pronouns is spread over several chapters each of which has a portion reserved for the description of some aspects of conjugation....In Article 150 *Dharman* and *artha* are recorded as Sankrit words in the neuter gender, but the source of this statement is neither indicated or known, at least in classical Sanskrit. It is not clear if the words *vihi* and *sadhi* are correct even with long final vowels, though both the forms are noted in different connections".—*IHQ, XVIII, pp. 276–277.*

Chatterji (Suniti Kumar)—Pre-Indo-European. *IC.* VIII. Pt. 4. pp. 309-322. [502

—— Linguistics in India. In No. 1183, pp. 321-331. [503

—— Indo-Aryan and Hindi. Eight Lectures on the history of the Aryan Speech in India and on the development of Hindi delivered before the Research and Post-Graduate Department of the Gujarat Vernacular Society. 9"×5½". pp. xiii+258. Ahmedabad, 1942. [504

"In the first part dealing with Indo-Aryan in general, the author begins with short sketches of Indo-European, Indo-Iranian and Indo-Aryan stages and descıibes, in brief, the Families of Languages, earlier and later Homes of Indo-European People, the Wiros, in South Uralic and Eastern European regions, in the light of the most recent evidences on the subject, The differentiation of Hittites, and the sojourn of the main body in Mesopotamia, Asia Minor and later to the land of Desa-Dasyus and Deva-Asuras in Iran and the Punjab are all dealt with in brief but clear manner. Next come the main characteristics of the hypothetical Indo-European and the subsequent important changes, such as its bifurcation into satem and centum groups, simplification of vowels, i.e., *a, e, o, ā, ē, ō,* to *a* and *ā* singly and in diphthongs, etc. tending to the formation of the primitive Indo-Aryan, i.e., the language of the Vedas.

The whole of the second lecture is devoted to the Non-Aryan back-ground or substratum of the Indo-Aryan and further changes which the old Indo-Aryan underwent undsr the subject but persistent influence of this back-ground". —*JGRS, V, p. 111.*

——, [A Grammar of the Oldest Kanarese Inscriptions]. by A. N. Narasimhiah, (Mysore. 1941), See *ABIHI.* IV, No. 665. [506

"The oldest authentic specimens of Kannada are in the inscriptions as selected by Dr. Naraismhiah in this work and they

all are prior to 700 A. D. The highly developed state of the language shows that there was considerable literary culture of it from very early times. We have a literature from the ninth century onwards in what has been called *Paḷe-gannaḍa* (or *Hale-gannaḍa)*, 'Old Kannada', as opposed to the other phase of the language called *Hosa-gannaḍa*. The language treated in Dr. Narasimiash's work is what has been called *Pūrvada Paḷe-gannaḍa* or 'Archaic Old Kannada'. As the specimens are from contemporary documents, they are more valuable for phonetic and other stand-points than MSS., which are generally much later than the date of composition of a work".--*JRASBL. VIII, pp.143-144.*

Chaudhuri (R. P.)—The Philosophy of the Pali Language. *IHQ.* XVIII, pp. 342-368. **[507**

Discusses in brief the philosophy of Pali with special refeience to Sanskrit and Prakrit.

Chitrava (Siddheshwar)—Every Language has Accents (Marathi text) *BISMQ.* XXII, pp. 52-53. **[508**

Date (Y. R.) and Karve (C. G.)—Mahārāshtra Vākamsapradāya Kosha. A Dictionary of Marathi Proverbs and Idioms. Vol. I, A-TH. Mahārāṣṭrakoṣa-Maṇḍala, Poona, 1942. **[509**

"In the life of the Indian people proverbs have always played a great part, and wohever wishes to understand the mind of the masses, and to converse with them on easy terms, can do no better than acquaint himself with the proverbial wisdom handed down in this form from generation to generation. It is a subject which from the first has attracted the interest of investigators. Many collections have been made and attention has often been drawn to the remarkable similarity of expression that occur in proverbs all over the world. The present collection is distinguished from all others by its completeness and the fullness of the material it presents. The authors—jointly responsible for the Marthi laxicon published in the last decade—have continued their labours in a most profitable direction. From literature and from the mouths of the people they have compiled a truly monumental collection. The present volume containing the first half of the work runs to over 650 pages and the second half will be about the same length. In the second volume an elaborate introduction to the subject, a detailed explanation of the abbreviations used and a bibliography will be added".—*LOL. LIV, p. 58.*

Dave (T. N.)—Linguistic Survey of the Borderlands of

Gujarat. *JGRS*. IV. pp. 262-272; V, pp. 208-226. [510

Lays down a system for a linguistic survey.

Davis (Edwin B.)—Sanskrit Vowels. *JAOS*. 62, pp. 118-130. [511

Investigates Sanskrit vowel changes, Phonetic forms, Convertible phonemes, Consonants, Quantity and accent, Vowel quality and changes, Primitive monophthongizations. Study of causes: (1) anatomy, (2) quantity, (3) stress, (4) inherent power, (5) musical quality, (6) acoustics.

Ghatage (A. M.)—A Brief Sketch of Prakrit Studies. In No. 1183, pp. 153-174. [512

Ghosh (Batakrishna)—[Introduction to Ardhamagadhi], by A. M. Ghatage. (Kolhapur, 1941), See *ABIHI*. IV, No. 640. [513

"....In the chapters on phonology the author has dealt with his dialect from the view-point of historical grammar, though his treatment of morphology and syntax is modestly descriptive. The whole book is very closely written, so that it would be difficult to point out any superficial words or sentences in it. In the phonology portion the author has almost on every page touched unsolved knotty problems which he perhaps should have avoided, for, evidently, due to lack of space, he could not do justice to them".—*IC. IX, p. 405.*

—— Pādānudhyāta. *IC*. IX, Pt. 1, pp. 118-120. [514

Replies to Dr. D. C. Sircar's note (*IC*, IX, Pt. 1, pp. 115-118) and says that he is convinced more than ever before that in *pādānudhyāta* the verb *anu-dhya* is medial in meaning.

Joshi(Bhargave Sastri)—Vyākarana Māhābhāsya of Patañjali, Vol. IV. With Kaiyata's Pradīpa and Nageśa's Udyota. Foot notes in Sanskrit. (IV Adhyaya complete and 1 Anhika of V Adhyaya). pp. 12+450, Bombay, 1942. [515

Katre (S. M.)—A Note on the Rhythmic Distribution of Nominal Compound in the Satapatha Brāhmaṇa. *NIA*. V, pp. 83-89. [516

In his paper in *BDCRI*, III, the author had inadvertently omitted a certain number of compounds from the statistical computation. He rectifies the omission here.

—— Studies in the Rhythm of Old Indo-Aryan Vocables. *BDCRI*. III, Pt. 2, pp. 181-211. [517

This is one of the the series intended to approach statistically the rhythmic distribution of Old Indo-Aryan vocables in their space-time context and discover, if possible, seme 'laws' governing their distribution. The present paper discusses the rhythmic distribution of 2,820 vocables drawn from the nominal compounds occurring in the *Satapatha Brāhmaṇa.*

—— A Comparative Etymological Index to Formation of Konkani. *BDCRI.* III, Pt. 2, pp. 291–348. [518

—— On the Present Needs of Indian Linguistics. *PO.* VI, pp. 125–138. [519

Konow (Sten)—Khotansakische Grammatik. (Porta Linguarum Orientalium herausgegeben von Richard Hartmann, 22). pp. vi+130, with text facsimile. Otto Harrassowitz, Leipzig, 1941. [520

"....The grammar is comparative and historical as well as descriptive: use is made in the first instance of the closely related Maralbasi, then of the other middle Iranian languages, Sogdian and Pehlevi, of Avestan and Old Persian, and occasionally of some of the modern dialects".—*M. S. Beeler, JAOS. 62, p. 350.*

Kosambi (D. D.)—On Valid Tests of Linguistic Hypotheses. *NIA.* V, pp. 21–24. [521

It is known that in any connected piece of writing the number of words used twice is far less than that used only once. The number occuring three times is still less, and the drop continues rapidly. The philologist George Kingsley Zipf has proposed a law for this, the number of words used n times being, according to him, proportional to n^2. The main purpose of this short article is to raise serious objections to this inverse square law. These objections are statistical. The author maintains that no such law, whatever the exponent, will do for the data so far given because the fit is not sufficiently good even when the best exponent is taken by calculations on the logarithmic scale.

Kramrisch (St.)—Temple, Door, Throne, Etc. *JISOA.* X, pp. 210–252. [522

Describes the various Sanskrit terms, and discusses their imports.

Matthews (Gordon)—The Vulgar Pronunciation of Tamil. *BOSO.* X, Pt. 4, pp. 992–997. [523

Mehendale (M. A.)—A Comparative Grammar of Asokan Inscriptions. *BDCRI*. III, Pt. 2, pp. 225–290. [524

Develops a purely comparative approach to the linguistic material preserved in the inscriptions. Divides the study into four parts: (1) Phonology, (2) Morphology, (3) Nominal formation and composition, (4) Comparative stymological dictionary of Asokan vocables as recorded in the inscriptions.

Mitra (A. K.) and Chatterji (B. K.)—Dravidian and Mon-Khmer-Speakers or Australoids? A Study in Variation. *IC*. VIII, Pt. 4, pp. 329–368. [525

Discusses the racial distinction of the Dravidian from the Mundari-speaking tribes and proceeds to examine what makes the Austro-Asiatic group of languages a matter of the aboriginal problem.

Moraes (G. M.)—[A Grammar of the Oldest Kanarese Inscriptions], by A. N. Narasimhia (Mysore, 1941), See *ABIHI*. IV, No. 665. [526

"....It is the special merit of the present work that while giving the words in the form in which they are found in the inscriptions under study, the author also mentions various modulations they underwent in the succeeding centuries....To those desirous of acquiring a knowledge of Kannada Epigraphy, no better work can be recommended".—*JBBRAS, 18, p. 102.*

Patkar (M. M.)—Anekārthanāmamālā (In Hindi) Vinayasāgara (Saṁ 1702=A. D. 1646). *PO*. VII, pp. 194–196. [527

This lexicon is one of the few of its kind in Indian vernaculars. It is written in Hindi and contains 169 verses.

—— Sabdaratnavali: A work on Sanskrit Lexicography by Mathuresa and the Identification of his Patron Musakhan. *PO*. VII, pp. 94–96. [528

Pillai (K. Kanapathi)—The Palatal ñ in Tamil. *UCR*. I, Pt. 2, pp. 66–73. [529

Analyses the various changes the palatal nasal sound ñ has undergone from the earliest times to the present. Unlike several other sounds in Tamil, this sound occurs in words initially, intervocalically and finally. The analysis presented here forms a study of it in all the three positions in which it occurs.

Pillai (K. Kanapathi)—The Enunciative Vowel in Dravidian. *UCR*. I. Pt. 1. pp. 35-41. [530

There seems to be two groups of words in the Dravidian languages in which the vowel ending *u* and *a* occur. In one group these vowels behave in the same way as the rest of the vowel sounds of the languages when they are combined with other sounds. But, in the other group they behave differently. An attempt is made here to prove that these vowel sounds as occurring in the second group are later additions.

Ramakrishnayaya (K.)—Inflexion in Dravidian Languages, (Telugu text) *AOR*. VI, pp. 1-36, of Telugu section. [531

An attempt to trace the development of inflexion in the major languages of the Dravidian group, particularly with referance to Telugu. The origin and the significance of *Vibhakti* in Sanskrit is explained and it is argued that this idea of Vibhakti cannot be applied in the case of the Dravidian group of languages, though for the sake of convenience it is generally adopted therein. The so-called case-signs are traced to independent words in the language, and the relation between the base and the post-positions is explained as one of attributive nature. The inflexional increments, i.e., the '*aupavi-bhaktikas*' are also independent worde introduced only to make the possessive idea clear. This principle holds good even in the case of verbal inflexion, as the verbal form in these languages, is mostly composed of a verbal participle or adjective qualifying a pronoun standing after it.

—— The Dravidian Infinitive. *AOR*. VII. 12 pages. [532

The Dravidian infinitive which was originally an infinite verbal form formed by suffixing 'al' to the root, has later given rise to a good number of compound verbal forms in these languages thus serving to show how the principle of agglutination has been at work in the general development of the forms in these languages.

Rau (Shankar)—A Glossary of Philosophical Terms (Sanskrit-English). Sri Venkatasvara Oriental Series No. 3, pp. viii+88, Sri Venkatesvara Or. Institute, Tirupathi, 1941. [533

Reddiar (V. Venkata Rajulu)—Word-Building. (Tamil text). *AOR*. VII, 16 pages. [534

Indicates and exemplifies (1) the origin of the language, (2) the independence of Dravidian languages, (3) certain nominal

endings of the Primitive Dravidian, (4) the laws of phonetic changes in the major Dravidian Languages and (5) certain types of word-formation in Tamil.

Reddiar (V. Venkata Rajulu)—Changes of Consonants. (Tamiltext). *AOR*. VI, pp. 13-24 of Tamil Section. [535

Continuation of the article which appeared in the previous number of *AOR*. In this, Phonetic changes of certain consonants in *Sandhi* are further discussed.

Sa'adah (Khalil)—Kamoos Sa'adah. English-Arabic Dictionary. 10″×6¼″ pp. 1756, Cairo, 1942. [536

Sankaram (C. R.)—The Positional Variants of the Phoneme Aytam in Old Tamil. *BDCRI*. III, Pt. 2, pp. 392-394. [537

Sarasvati (Hariharanand)—The Word and its Signification (Śabda and Artha). *JISOA*. X, pp. 32-64 [538

Discusses a method by which grammarians and exponents of other 'branches of traditional philosophy' (darśanas), having demonstrated the perpetuity of Word (Śabda), prove the eternity and the transcendental character of the Vedas. In their view, the Vedic scriptures have no beginning. When no human theories existed, they existed, and they will remain when all theories have ceased to exist.

Sarma (K. Madhava Krishna)—Kātyāyana. *PO*. VI, pp. 74-92 [539

Examines certain representative Vārtikas with a view to clarifyng the position of the Vārtikāra in respect to Pāṇini.

Sastri (M. P. L.)—The Word 'Saraswati' in Sanskrit Literature. *PO*. VI, pp. 190-194. [540

Points out the various meanings attached to the word.

Sehgal (S. R.)—Importance of Accent in the Vedas. *PO*. VI, pp. 93-101. [541

Sharma (H. D.) *Ed*.—Alankaradarpana. A short treatise on Figures of Speech abridged from the tenth chapter of Viśvanatha's Sahityadarpana. 7½″×5″, pp. iv+54, Delhi, 1941. [542

Simon (A. I.)—Language a Clue to History. *BRVRI*. X, pp. 26-40. [543

A study of the introduction of words from other languages into the language of the Jews of Malabar. It represents the various stages or periods in their history in Malabar.

Sircar (Dines Chandra)—Meaning of *Anudhyāta*. *IC*. IX, Pt. 1, pp. 115–118. [544

Does not agree with Dr. B. K. Ghosh that the word means 'steeped in meditation'. The word, he says, is usually taken to mean 'meditating on', but in many cases it certainly means 'favoured'.

Tatacharya (D. T.)—Padapañkajam-Rūpaka or Upamā Also? *JSVOI*. III, pp. 23–53 [545

Discusses the question whether the compound Pada-Pañkajam is a mere *rūpaka* or also an *upamā*.

—— Theories of Sentence-Significance. *JSVOI*. III, pp, 215–228. [546

Discusses a few interpretations from Indian literature, that may be given to the sentence according to different contexts.

Upadhye (A. N.)—Prakrit Studies: Their Latest Progress and Future. *JA*. VIII, pp. 69–86. [547

Venkateswaran (C. S.)—Ṛg.-Vedic Words Etymologically Equated in both the Aitareya Brāhmaṇa and the Nirukta. *BDCRI*. III, Pt. 4, pp. 547–559. [548

Libraries and Manuscripts

Abdullah (S. M.)...A Descriptive Catalogue of Persian, Urdu and Arabic Manuscripts in the Punjab University Library. Vol. I, Persian Manuscripts; Fasciculus I, History. Preface by Prof, Muhammad Shafi. pp. ii+130, Lahore, 1942. [549

Agrawala (V. S.)—An Ancient MS. of Mahābhārata found in Kashmir. See No. 294.

Aiyangar (A. N. Krisnha)—The Harita Smrti. *BmV*. VI, Pt. 1, pp. 58–65. [550

Discusses the MS. of the work.

Andhra Desa Association—The Twenty-third Andhra Desa Library Conference - Pedapalem. *LB.* I, Pt. 3, pp. 111-114. [551

Askari (Syed Hasan)—A Copy of Dastur-ul-Amal. In No. 1007, pp. 178-187. [552

Banerje (Bhupendra Nath)—India's Contribution to the Science of Classification. $9\frac{1}{2}'' \times 6\frac{1}{4}''$ pp. 16. Gandhigram, Benares, 1942. [553

Describes two systems of book classification: (1) S. R. Ranganathan's Colon Classification, and (2) S. C. Guha's *Prāchyavargikaraṇa-paddhah*, a system on Oriental lines.

—— Beginning of Public Libraries in Bengal. *CR.* 84, pp. 65-74. [554

Banerji-Sastri (A.)—Two Important MSS. Commentaries of the Mahābhārata. See No. 297.

Chakravarti (Chintaharan)—Study of Manuscripts. In No. 1183, pp. 399-406. [555

Divanji (Prahlad C.)—Three Gujarati Legal Documents. See No. 219.

Fyzee (A. A. A.)—The Library Movement. In No. 566, pp. 49-52. [556.

A broad outline of the Library Movement organised by the Library Development Committee, Government of Bombay, 1939-41

Gode (P. K.)—Descriptive Catalogue of Government Collection of Manuscripts at the Bhandarkar Oriental Res. Institute. Vol. XIII, Pt. II - *Kavyá.* pp. xx+523. Bhandarkar Or. Res. Institute, Poona. 1942. [557

—— A Contemporary Manuscript of the Hastasanjivana-Bhasya of Meghavijayagani, Belonging to Raghunatha Mahadeva Ghate: Between A.D. 1680 and 1700 *JA.* VIII, Pt. 1. pp. 25-29. [558

—— A Contemporary Manuscript of Bhanuji Dīkṣita's Vyākhyāsudhā, dated A. D. 1649. And Identification of

his patron Kirtisimha of the Baghela Dynasty (Between A.D. 1620 and 1660). *JUB*. XI, Pt. 2, pp. 90-99. **[559**

Government Photo Registry Office—Microfilming: Its use as an air raid precaution (A. R. P.) measures for the safety of Important records in Libraries, Record houses, Etc., *LB*. I, Pt. 3, pp. 105-108. **[560**

Guba (Satisa C.)—Prāchya-Vargīkaraṇa-Paddhati: A System of Classification Developed on Oriental Lines. With Introductory Notes by MM. Acharya Gopinath Kaviraj, Benares, 1942. **[561**

Halim (A.)—Some Indian Collections of the Tarikh-i Alfi. In No. 1007, pp. 108-113. **[562**

The compilation of the *Tarikh-i Alfi* was begun in 993 A. H. (1585 A. D.) at the orders of Akbar, the principal contributors being Mulla Ahmad of Tatta and Khan Khanan Asfa Khan. It is a universal history, intended to embody the chronology of one thousand years of Islam, and was named so because Akbar entertained the belief that the maximum life span of a religion is one thousand years after which it decays.

Harshe,—A Descriptive Catalogue of Sanskrit MSS. of the Vinayak Mahadev Gorhe Collection. $9\frac{1}{2}'' \times 6\frac{1}{2}''$, pp. 49. Deccan College, Poona, 1942. **[563**

124 Sanskrit manuscripts are listed and very briefly described. 76 of these MSS. are said to be complete, the rest incomplete.

Hayavadana (C.)—Note on some Ancient Documents from Dodhallapur, Bangalore, In No. 1007, pp. 269-279. **[564**

The documents refer to the family of Sardeshpande Nagappa. They consist of certain *sanads* relating to certain *inams* and *jagirs* in the present Dodballapur, in Bengal district. Mainly in Persian and Marathi languages,

Indian Library Association—The fifth All-India Library Conference, Bombay, 1942. List of Papers received, along with their summaries and draft resolutions and other topics for discussion at the Conference. $9\frac{1}{2}'' \times 6\frac{1}{4}''$, pp. 22. Indian Library Association, Bombay, 1942. **[565**

—— The fifth All-India Library Conference, Bombay.

Souvenir to the Delegates. $9\frac{1}{2}'' \times 6\frac{1}{4}''$, pp. 67, 2 pl. The University of Bombay, 1942. [566

Description of the city of Bombay; Libraries of Bombay;, Libraries organised by the labour welfare department, Government of Bombay; The Library Movement by A. A. A. Fyzee; History of early printing in Western India, by Rev. J. B. Primrose and early printed books in Gujarat by T. D. Waknis.

—— The Fifth All-India Library Conference, Bombay 4th, 5th, 6th, April, 1942. Souvenir to the Delegates. $9\frac{3}{4}'' \times 6\frac{1}{2}''$, pp. 67. University of Bombay, 1942. [567

Gives a short historical sketch of Bombay from the pre-historic times to the present day, and detailed information of Bombay Libraries.

Jaffar (S. M.)—Mughal Farmans in Peshawar, In No. 1007, pp. 236-245. [568

Jain (Hiralal)—Some Recent Finds of Apabhraṃśa Literature. *NUJ*. VIII, pp. 81-92. [569

Contents of five Apabhraṃśa works in manuscript are described. The *Pajjuṇṇa-kathā* is a poem dealing with the life of Pradyumna Kumāra, a remarkable figure of the Jain hierarchy. The *Sukumālacariu* of Śrīdhara narrates the life of pious Sukumāra. The *Chakkammovaesa* is a treatise on the sixfold duties of a householder. The *Aṇuvaya-rayaṇa-paiya* of Lakṣmaṇa treats of the religious vows to be observed by the Jain householders. The *Nemināhacariu* of Lakṣmaṇadeva describes the life of Neminātha, the 22nd Tīrthaṅkara of the Jains.

Joshi (Umashankar)—Akho, (Gujarati text) pp. 308. Gujarat Vernacular Society, Ahmedabad, 1942. [570

A study of manuscripts and original material of Akho, the philosopher-poet of Gujarat. Based on examination of all available materials, the author has come to certain conclusions, which are an improvement on those already arrived at. He is of the opinion that Akho is not an original writer but has been inspired by writers like Mandana preceeding him.

Katrak (J. C.)—Oriental Treasures. $10'' \times 6\frac{1}{4}''$, pp. 320. Pub. Author at Fairy Manor, Gunbow Street. Bombay 1942 [571

Contains a descriptive list of old Manuscripts in the private libraries of Gujarat, especially those bearing on Iranian and Parsi subjects.

Kavi (M. Ramakrishna)—Airavatacaritramu: Manuscript Notice. (Telugu text) *JSVOI*. III, Pt. 2, Supplement pp. 30-32. [572

Krishna (M. H.)—Letter of Vira Rajendra Wodeyar, Raja of Coorg. (*C*. 1799 A. D.). In No. 1007, pp. 280-287. [573

The document consists of an interesting long paper roll containing a letter written by Veer Rajunder Warriar (Vira Rajandre Vodeyar) of Coorg in about 1799 A. D. to the British.

Mathews (John)—The care of Books and Appreciation of Good Craftsmanship. *LB*. I, Pt. 2, pp. 74-79. [574

Munshi (K. M.)—All-India Library Conference, Fifth Session, Bombay. Address. $9\frac{3}{4}'' \times 6\frac{1}{4}''$, The Hon. Local Secretary, Fifth All-India Library Conference, Bombay, 1942. [575

Namboyar (Raghavan)—An Alphabetical List of MSS. In the Oriental Institute, Baroda. Compiled from the existing card catalogue. Vol. I, pp. 12+742. Gaekwad's Oriental Series No. 97. Oriental Institute, Baroda, 1942. [576

Narahari (H. G.)—Manuscript Notes. *BmV*. VI, Pt. 1, pp. 52-57. [577

Draws attention to three MSS in the Adyar Library; (1) The Veṇīsaṁvaraṇaprākrtavyākhyāna, (2) An abridgment of the Kāvyavilāsa of Ciraññjīvibhaṭṭa by Vasudeva, and (3) Three variant Commentaries on the Prākṛt Passages of the Abhijñānaśakuntala.

—— Some Early Poligars of Ūrkād. *BmV*. VI, Pt. 2, pp. 123-129. [578

Notes on MS. of the *Seturāyavijdya* which gives some information of a personal nature regarding a few of the early poligars of Urkad which is now a small zamindari in the southernmost part of India.

—— The Prārabdhadhvāntasaṁhṛth of Acyutaśarma Moḍok. *NIA*. V, pp. 115-118. [579

In the Government Oriental Library, Mysore, there is a paper manuscript written in Kannada characters, and contains 40 quarto-sheet pages. The language is corrupt and each page teems in cribal

errors. The MS. is named *Prārabdhdhavānta-Vidhvaṃsanam*, but in the colophon it is styled *Prārabdhadhvāntasamhṛtiḥ*. The author discusses this MS.

Narahari (H.G.)—A New Recension of the Mahānāṭaka. *BmV*. VI, Pt. 3, pp. 227–233. [580

Describes the MS. of what the author regards as the fourth recension of the *Mahānāṭaka*.

Narasimhachar (L.)—Ikkeri Samsthana Alike Vivara. In No. 1007, pp. 312–315. [581

This is a paper manuscript discovered at Gauja, a Village in the Sagar Taluka of the Shimoga district in Mysore State. It consists of 59 pages (Foolscap quarto) of written matter in Kannada prose and gives a brief account of the kings of the Keladi dynasty.

Punjab University,—Catalogue of the Sanskrit Manuscripts in the Punjab University Library. Vol. II. pp. xvii+295+65. Punjab University, Lahore. 1941. [582

Striking evidence of the Punjab University Library's wealth in Sanskrit Ganuscripts on the Vedas and Veda-lakṣanas, Upaniṣads Śrauta Gṛhya and Dharma works, and the literature of Mīmāṃsā, Tantrism, and Saivism was borne by vol. I of its Catalogue, published in 1932; and now we have equally gratifying testimony as regards other branches in Vol. II, which records 5,066 MSS... The Librarian, Mr. S. S. Saith, has written a brief preface, and Professor Lakshman Sarup has contributed an introduction in which he calls attention to the rarer and more important works in the collection. The book is really heartening to Sanskritists". —*L. D. Barnett, BSOS, XI, p. 446.*

—— A Descriptive Catalogue of Persian, Urdu and Arabic Manuscripts, in the Punjab University. Vol. I —Persian Manuscripts, Fasciculus I,—History. Compiled by S. M. Abdullah. pp. iv+130. Punjab University, Lahore, 1942. [583

Poduval (R. V.)—An Unpublished Dutch Record in Malayalam of A.D. 1663. In No. 1007, pp. 321–322. [584

This is an old cadjan (palmyra leaf) document dated 14th July 1663 A.D., recording an agreement entered iinto by the Dutch East India Company with the Rajas of Cochin and Parakkad.

The Raja of Parakkad agrees to become an enemy of any person who is hostile to the Raja of Cochin, to send away from his territory, Goda Warma who was a pretender to the throne of Cochin, and to be an ally of that Company in future just as he was an ally of the Portuguese in the past. He also agrees to permit the Dutch East India Company to erect a factory and to demolish a portion of the mud-wall enclosing his Capital.

Raghubir Sinh (Maharaj Kumar)—Mirat-al-Haqaiq, In No. 1007, pp. 356-362. [585

Discusses the contents briefly of the Persian manuscript in the Bodleian Library, which he says is of first rate importance.

Sarma (D. R.)—On Air-Raid Protection of Libraries. *LB.* I, Pt. 2, pp. 69-73. [586

Contains useful information for the guidance of those who may have to take precautionary measures for the safety of their collections.

Sarma (K. Madhava Krishna)—The Pramanamanjari of Sarvadeva. *BmV.* VI, Pt. 2, pp. 111-122. [587

Gives a readable text of the manuscript.

—— The Sabdalingārthacandrikā of Sujana and its Commentaries, Unique Works. *JTSML.* III, Pt. 1, pp. 21-25. [588

A Telugu manuscript in the Adyar Library: A dictionary of homonyms. It contains also a commentary on the work called *Dṛṣṭāntasiddāñjana* by the author's grandson. Contains statements which are absolutely unreliable.

—— The Aryabhatiyavyakhya of Raghunatha-Raja: A Rare and Hitherto unknown work. *BmV.* VI, Pt. 3, pp. 217-227. [589

Describes the manuscript of the work.

—— Descriptive Catalogue of Sanskrit Manuscripts in the Adyar Library, Vol. I-Vedic. 10″×7½″, pp. xxxvi+ 415. Adyar Library Madras, 1942. [590

Sarma (P. V. Varadaraja)—Mulikanukramanika. *JTSML.* II, Pt 3, pp. 20-27. [591

The work is reproduced in the hope that Indian doctors will find it useful in getting at Tamil equivalents for Sanskrit names. It gives Tamil synonyms for more than 3500 Sanskrit terms.

Sastri (K. A. Nilakanta)—Four Documents Relating to the Kālahasti Temple. *BmV*. VI, Pt. 1, pp. 14–34. [592

Four documents in Telugu are copied in a palm leaf MS. of six folios. They are all dated and relate to certain transactions of the Kāḷahasti temple.

Sastri (K. N. Venkatasubha)—Petrie Papers. In No. 1007, pp. 288–296. [593

A collection of papers owned by a famiiy in Scotland; contains selected letters of William Petrie of the Madras Council between 1790–1802 addressed to Henry Dundas and Lord Mornington giving his opinion on matters of vital interest in that short period of south Indian history.

Sastri K. S. (Ramaswami)—A Descriptive Catalogue of MSS. in the Central Library, Baroda. Vol. II (Śrauta Sūtras and Praygas). pp. 18+95+301. Gaekwad's Oriental Series No. 96. Geakwad's Oriental Institute, Baroda, 1942.) [594

The first volume was published in 1925 and consists of Veda, Vedalaksana and Upaniṣads (G. O. Series No. 27).

Serjeant (R. B.)—Handlist of the Arabic, Persian and Hindustani MSS. of New College, Edinburgh. 7½″×5″, pp. 16. Luzac, London, 1942. [595

"This list describes the manuscripts which were donated to the New College by Benning and Bell. Although the MSS. have not been described in detail, the list will be of great use to the scholars interested in Oriental MSS. The first lines of some important Manuscripts are given which will be helpful for comparison with the Manuscripts of other libraries. The collection consists of important Manuscripts in Arabic dealing with Theology, history, biography; in Persian (section III) history, biograpy, ethics, poetry, translations from Sanskrit, astrology and music; in Hindustani (section III) Manuscripts of Deccani Urdu are very important".—*B. D. Verma, ABORI. XXV, p. 148.*

Shaikh, (C. H.)—A Copy of MS. of the Persian Translation of Vālmīki's Yogavāsiṣṭha made under the Auspices of Prince Dara Shukuh. *BDCRI*. III, p. 397. [596

Siddiqi (A. M.)—A Collection of Original Letters by Nizam Ali Khan Addressed to Mohamed Ali Wala Jah. In No. 1007, pp. 265–268. [597

Singh (Sohan)—Democracy within a Library. *LB.* I; Pt. 3, pp. 101–104. [598

In 1939, the staff of Sardar Dyal singh Public Library, initiated a movement within its own walls which, though a well-established part of the structure of library service in America and the West, is a new operation in the world of Indian Librarianship. This was an effort to span the social relations of members of the staff on lines consonant with human dignity, i.e. on demoratic lines.

Sircar (Dinesh Chandra)—A Sanskrit–Maithili Document of the time of Emperor Muhammad Shah, A.D. 1730. In No. 1007, pp. 87–91. [599

Sri Venkatesvara Or. Int.,—Scheme of Classification of Books adopted in the Library of the Sri Venkatesvara Oriental Institute. *JSVOI*.III, pp. 229–242. [600

Tatacharya (D. T.)—Aśrutārthopanyāsa. *JSVOI*. III, pp. 134–137. [601

Discusses a palm leaf manuscript from the collection of the Śri Venkateśvara Or. Institute, Tirupati. The work is in the form of a description of a dialogue between a teacher and his pupil. The language is Sanskrita–Tamil *maṇipravālam.*

Literature, Poetry and Drama
(and their authors)

Abdul-Rashid (Shah)—Insha-I-Māhru or Tarassul-I-Ain-Ul-Mulk. *IsC.* XVI, pp. 279-290. [602

Agrawala (Vasudeva S.)—Sumanottara. *PO.* VII, pp. 197–200. [603

Aiyangar (A. N. Krishna)—The Diṇḍima Poets of Millandram and the Kings of Vijayanagara. *ABORI.* XXIII, pp. 23–29. [604

—— The Acyutarāyābhyudaya of Rājanātha Diṇḍima. *BmV.* VI, Pt. 1, pp. 17-24; Pt. 2, pp. 25-32; Pt. 3. pp. 33-48; Pt. 4, pp. 49-56. [605

Aiyangar (K. V. Rangaswami) *Ed.*—Kṛtyakalpataru of

Bhaṭṭa Lakṣmīdhara. (Gaekwad's Or. Series No. 98.), 9¼"×6", pp. xcii+301. Oriental Institute, Baroda, 1942. [606

Aiyar (C. P. Ramaswami)—The Heritage of Indian Literature. *IR*. 43, pp. 225-228. [607

Ayyar (A. S. P.) *Tr*.—Two Plays of Bhasa. (Yaugandharayana's Vows and the Vision of Vasavadatts). 8"×5½", pp. 159. Madras, 1942. [608

Ayyar (Krishna)—A Tamil Song of Malavai Chidambara Bharati, (Tamil text). *JMA*. XIII, pp. 77–79. [609

Aziz (Wahida)—The Origin of Indian Drama. *IR*. 43, pp. 70–72. [610

Bagal (Jogesh C.)—Raja Radhakanta Deb on the Reactionary Attitude of the Europeans in India and the Revival of Sanskrit Learning. *TMR*. LXXII, pp. 157-160. [611

A short sketch of Radhakanta Deb's activities and gives his two letters, one to H. H. Wilson of the East India House, and other to Dr. Von Max Muller.

Banerji (Sures Chandra)—Tithiviveka of Śūlapāṇi. Critically edited for the first time. *PO*. VI, pp. 230–235; VII, pp. 85–93. [612

Present text prepared by collating two MSS. belonging to the University of Dacca. Tithiviveka fixes the precise point of time when fasts and other religious duties are to be performed in a particular 'tithi' especially when a 'tithi' extends over more than a day.

—— Śūlapāṇi, The Sāhuḍiyān. *NIA*. V, pp. 145–156; 169–176. [613

Examines the works of this author.

—— The Dīpakalikā of Śūlapāṇi with Special Reference to the Vyavahāra Section. *NIA*. V, pp, 31–35. [614

Discusses the merits of Jīmūtvahāna Śūlapāṇi and concludes that recent investigations into the *nibdndha* literature of Bengal have, to a great extent, shaken the claim of Raghunandana to a position next only to Jīmūtavāhana. Śūlapāni was a

pioneer worker in the field. He did the spade-work and made the field smoother and easier for Raghunandana. Raghunandana has drawn profusely upon Śūlapāṇi.

Bhat (M. Mariappa)—Chandassāram of Guṇacandra.(Kannada text). *AOR.* VI, pp. 1-35 of Kannada section; VII, pp. viii+8 (Kannada section). [615

Short but useful work on prosody written by a Jaina poet called Guṇacandra (*c.* 1650 A. D.). This is based on a manuscript deposited in the Government Oriental Library, Mysore, and published for the first time.

The work consists of five chapters dealing with the following topics: (1) Introduction and technical terms, (2) Matravrttas including the Kannada metres Satpadis, (3) Samavrttas and other varnavrttas, (4) miscellaneous metres and (5) Talavrttas.

Unlike previous writers on Prosody, the author has given due recognition to Kannada metres, particularly Lavani usually employed in folk-songs and Talavrttas, which form an important feature of South Indian Music.

Bhatnagar (Krshan Chand)—The Symbolic Tendency in Modern Drama. *CR.* 82, pp. 145-156. [616

Bhattacharyya (B.)—Materials for a Chronological Study of the Tantras. *BRVRI.* X, pp. 77-91. [617

Bhattacharyya (Dinesh Chandra)—Bharata Mallika and his Patron. *IHQ.* XVIII, pp. 168-175. [618

Bharata Mallika, the celebrated scholar of Bengal was a most prolific writer of treatises, commentaries and tracts. The author discusses his works, his date and his patron.

Bhave (S. S.)—Kālidāsa, The National Poet of India. pp. 38. Baroda, 1942. [619

Chakravarti (Chintaharan)—[The Suktimuktavali of Bhagadatta Jalhana], by Embar Krishnamacharya, (Baroda, 1941), See *ABIHI.* IV, No. 824. [620

"In spite of the defects and imperfections....it must be admited that the learned editor has tried his best to make the edition of this important work thorougly useful, The long and scholarly introduction in Sanskrit collects in one place much valuable information about a good number of poets whose poems are quoted in the work. There are four indices respectively of the

verses, poets, works and anonymous verses, the second and the last of which are specially important, because many of the verses are traced there on their sources in some of the published and unpublished Sanskrit works".—*IHQ. XVIII, pp. 277–279.*

Chaudhury (Jatindra Bimal)—Padyamrtatarangini of Haribhaskara. Samskrta-kosa-kavya samgraha. Vol. I. $8\frac{1}{2}'' \times 5\frac{1}{2}''$, pp. 222+136, Sanskrit-English text. Pub. Author, Calcutta, 1941. [621

An anthology by Haribhskara, a poet of the 17th century. Special merit of the work lies not in its bulk but in the variety of themes and the quality of the selections, which are for the most part excellent pieces of poetry.

—— Sambandha-viveka of Śūlāpaṇi. Critically edited for the first time with an Introduction in English. pp. 23+21. Calcutta, 1942. [622

—— The Van-Maṇḍana-Guṇa-Dūta-Kāvya, by Vireśvara. Edited for the first time with an Introduction in English and appendices. Saṃskṛta-dūta-kavya-saṃgraha, Work No. 2. pp. xiv+21+8. Pub. Author, Calcutta, 1941. [623

"...a unique Messenger-poem, the editor points out, as it does not follow the usual theme of the Dūta-kāvyas, viz., sending a love-message, nor does it take up a religio-philosophical subject. It solicits the patronage of the king. The detailed contents give an idea of the subject-matters and the intrinsic merit of the work. In the introduction the editor deals with all the relevant topics regarding the authot and the work, and fully demonstrates the excellence of the Vānmaṇḍanaguṇa-dūta from various points of view, geographical, rhetorical, and metarial and so on. The emendations suggested reflect much credit on the part of the editor..."—*Amareswar Thakur, IHQ. XVII.*

"Dr. Chaudhuri's publications are always quality-works and the present work too bears clear stamp of his thoroughness and sound scholarship. An accurate and unique knowledge of the facts and figures about Oriental works renders Dr. Chaudhuri's choice about new publications epoch-making"....*Kokileswar Shastri, PB. Jan. 1942.*

—— Candra-Dūta-Kavya of Jambū Kavī. Edited for the first time with an Intropuction in English and

Appendices. pp. 36+2. Pub. Author, Calcutta 1941. [624

"This dūta-kāvya consists of only 23 verses, of which 8 verses missing in the original MS., could not be restored. The information about the MSS., of the Chandra dūta is indeed instructive. He has ably proved that the *Chandra dūta*, is an earlier work than Dhoyi's Pavana-dūta. He convincingly proves that Jambū Kavī, author of the *Chandra dūta*, must have literary activities at least upto the middle of the 10th century A. D.—thus being earlier than Dhoyi, the author of the Pavana-dūta by a couple of centuries. The Pavana-dūta is, therefore, no longer to be regarded as the earliest extant Dūta-Kāvya in imitation of the *Megha-dūta*. All other relevant topics regarding the literary activities of Jambū, the merit and demerit of the work, etc., have also been dealt with in the Introduction. Short accounts of several other Candra-dūtas with extracts from unpublished MSS., have also been given. Dr. Chaudhuri proves satisfactorily with an array of evidence that Vinayavijaya Ganin, author of the *Indu-dūta*, must have flourished in the 17th century. The geographical, historical, and literary importance of all the Candra and Indu Dūtas hitherto known has been amply brought out in the Introduction. The readings of the Ms., are admittedly corrupt; the emendations suggested are, however, happy. The Appendices are helpful".—*Amareswar Thakur, IHQ. Sept. 1941.*

De (S. K.)—The Sanskrit Prahasana. *PO.* VII, pp. 149-156. [625

As a class of composition, the Prahasana is hardly entertainting, and has little literary attraction. There is the same erotic tendency as in the Bhana, but it is confined chiefly to the set stanzas and descriptions and entirely submerged in the series of grotesque and often coarse antics.

—— The Campū. *JGJRI.* I, Pt. 1, pp. 56-65. [626

Campu, says the author, is of obscure origin. It is used by Dandin in his *Kāryādarśa* to denote a species of composition in mixed verse and prose. In *Campū*, the verse becomes as important as the prose, with the result that we find a tendency of verse gradually ousting prose from its legitimate employment. The history of the Campū, therefore, is of no great literary importance, but it is a peculiar literary type.

—— [Kavya-Prakaśa, Ullasa X], by S. S. Sukthankar (Bombay, 1941), See *ABIHI.* IV, No. 905 [627

"These commentaries, which have been edited with care and scholarship, will certainly help the student in understanding the text, but the editor's English translation, gloss and the notes based on them will be no less helpful. The notes are lucid and painstaking, and it is a pleasure to find that they are not so unnecessarily minute and voluminous as one finds in some other editions........ The running English translation, eked out by the running English gloss, will also prove helpful; but it is clear that for a technical treatise composed with pregnant brevity and terseness; a mere translation without gloss and notes can never be sufficient".—*IHQ. XVIII, pp. 283-284*

Deshmukh (Madhav Gopal)—Marathiche Sahitya-Shastra: From Jnyaneshwara to Ramdas. (Marathi text), $7\frac{1}{2}'' \times 5''$, pp. 301. Ultamsloka Mandal, Umarkhed, 1941. **[628**

"....The subject according to the writer himself is an investigation of the principles of Poetics in Maharashtra from Jnyaneshwar to Ramdas. The book in its consecutive chapters deals with the fundamental conceptions of the science of Poetics and then discusses the litrary production of the chief Marathi poets of that period as illustrating them. He then goes on to the various theories of Sanskrit Rhetoric which give predominence to one or other of the elements of *Rasa*, *Riti*, *Alamkara* or *Chamutkriti* in the evaluation of poetic excellence and he ends with the conclusion that *Rasa* being the main cause of poetic merit, the Marathi poets of this period must be given the credit for postulating that Bhakti or devotion was a *Rasa*—the tenth Rasa.—*D. N. Apte, TMR. LXXI, p. 183.*

Devadhar (C. R.)—Alaṅkaratnakara of Śobhakaramira. A work on Rhetoric, edited with an Introduction, commentary and appendices. $7\frac{1}{4}'' \times 4\frac{3}{4}''$, pp. xvi+226, Oriental Book Agency, Poona, 1942. **[629**

"....The Introduction deals with the date of the author and the four parts of the work viz., the Sūtras, the Vṛitti thereon, the illustrative stanzas (634) drawn from various sources and the Parikara stanzas. It explains with the help of six concrete illustrations that Śobhākara was a fearless rival of Rājānaka Ruyyaka, the author of Alaṅkārasarvasva, whose views he has refuted in many places in his work and was himself severely criticsed by Jayaratha, the commentator of the Alaṅkārasarvasva. In Dr. S. K. De's opinion Śobhākara was a comparatively recent author and belonged to a period earlier than the end of the 15th century (Sanskrit Poetics I. 319). But Prof. Devedhar has, with

convincing evidence, assigned Śobhākara to a period extending from the latter part of the 12th to the early part of the 13th century. The peculiar views held by the author about the nature of an Alaṅkāra, Samsṛṣṭi and Saṅkara and his unique position in the field of rhetoric are also clearly pointed out''.—*N. A. Gore, PO. VII, pp. 122–123.*

Devasthali (G. V.)—Veṇīdattaśarman, and his Rasika-Rañjanī. *NIA.* V, pp. 193-200. [630

Dikshitar (V. R. Ramchandra)—Early Tamil Religious Literature. *IHQ.* XVIII, pp. 1-19. [631

The end of the fifth century or the commencement of the sixth century may be roughly stated to be the period when the Śaṅgam Age of the Tamils came to an end. The active period of the Śaṅgam is said to have ended with the third century and a decline set in the literary output which can be definitely marked as of Śaṅgam age. But the period of decline seems to have spread over nearly two centuries when some of the minor works which go under the category of *Patinenkilkaṇakku* were produced.

—— Author of a Commentary on the Bharadvajaśikṣa. *BmV.* VI, Pt. 1, p. 66. [632

A few remarks on the article *Author of a Commenetary* on *the Bhardvājaśikṣā*, in *BmV.* 1941.

Ettinghousen (Richard)—The Writings of Ananda K. Coomaraswamy. *AI.* IX, pp. 125–132. [633

Gandhi (L. B.)*Ed.*—Alamk ramahodadhi: On Sanskrit Poetics composed by Narendraprabha Sūri at the request of Minister Vastupala in 1226 A.D. $9\frac{1}{2}'' \times 6\frac{1}{2}''$, pp. 45+418, 2 pl. Gaekwad's Or. Series, No. 95. Oriental Institute, Baroda, 1942. 634

Gangoly (O. C.)—Some Evidences for the Early History of Indian Drama. *NIA.* V, pp. 68–71. [635

A short note to point out Buddhist evidence to establish the antiquity of Indian Drama.

Ghani (Muhammad Abdul)—Pre-Mughal Persian in Hindustan. A critical survey of the growth of Persian language and literature in India from the earliest times to the advent of the Mughal rule. With a foreword by the late Hon. Sir Shah Muhammad Sulaiman. $8'' \times 5\frac{1}{2}''$, Allahabad, 1942. [636

An original and authentic work specially recommended to students of Persian literature and Indian history as a valuable guide and book of reference.

Ghosh (Batakrishna)—Vyasa's Verses on Vyavahara. *IC.* IX, Pt. 1, pp. 65-98. **[637**

Republication of some verses which he has already published in Europe more than twenty years ago.

—— Chaturvedi on Dravidapranayama. *IC*, VIII, Pt. 4, pp. 397-398. **[638**

Criticises S. P. Chaturvedi's note on his contribution in the D. R. Bandarkar volume.

Ghosh (Manomohan)—[Varṇa-Ratnākara of Jyotirīśvara-Kaviśekharā-Carya Edited with English and Maithili Introduction], by Suniti Kumar Chatterji (Calcutta, 1940), See *ABIHI*. III, No. 964. **[639**

"Prof. Chatterji, the chief editor of the work, in a very learned introduction, has pointed out among other things manifold importance of the work and discusses very thorougly the life and times of the author as well as the varied contents of the work". *IHQ. XVIII, p. 186.*

Ghoshal (U. N.)—Character-Sketches in Baṇa's *Harṣacarita. IC.* IX, Pt. 1, pp. 1-19. **[640**

Bāṇa's historical description in the *Haraṣcarita* often shows his vivid sense of realism. The author begins with Bāṇa's character-sketch of Puṣpadbhūti.

Gode (P. K.)—The Historical Background of the Cimani-Carita: A Romantic Love-Poem by a pupil of Bhattoji Diksita dealing with the Love of the Daughter-in-Law of Allah Vardi Khan Turkman (Between A.D. 1606-1659). *PO.* VI, pp. 148-158. **[641**

—— The Saubhagyakalpadruma of Acyutaraya Modak (Composed in A. D. 1819). *JSVOI*. III, pp. 55-62. **[642**

—— Nīlakaṇṭha Śukla, A Romantic and Pugnacious Pupil of Bhaṭṭoji Dīkṣita and his works: Between A. D. 1610 and 1670. *NIA*. V, pp. 177-183. **[643**

A short study of Simanī Carita of Nīlakaṇṭha Śukla.

Gode (P. K.)—The Influence of Jaganātha Paṇḍitarāja on Some Deccani Authors of the 17th Century. Between A.D. 1650 and 1700. *QJMS*. XXXIII, pp. 29–37. [644

—— Kavi Kaustibha, an Unknown Work on Poetics by Raghunatha Manohara and its Chronology: Between A. D. 1675 and 1700. *PO*. VII, pp. 157–164. [645

—— Date of Dhaneśvara's Commentary on Baṇa's Caṇḍiśataka—A. D. 1309 (Saka 1231) and Aufrecht's Mistaken Identity of this author with his Name-sake, the Author of a Commentary on the Anargharaghava. *PO*. VI, pp. 102–108. [646

Discusses the chronology and geneaology of the two commentators and concludes: (1) that Dhaneśvara, son of Bhaṭṭa Someśvara of the *Daśakura* caste composed his commentary on Bāṇa's *Caṇḍiśataka* in A. D. 1309 (Śaka 1231); (2) that the above Dhaneśvara is different from Dhaneśvara the son of Udayaśarman, who composed his commentary on the *Anargharāgava* after A. D. 1613.

Gore (N. A.)—The Ṛajulaghvī, (Sanskrit text). *PO*. VI, pp. 236–244; VII, pp. 97–108; 201–216. [647

The work is a drama by Pūrnasarasvatī,

Goswami (D.)—Srihastamuktavali. *JARS*. IX. pp. 53-56; 93–96; X; pp. 22–25. [648

Gives text of some passages and their translation.

Gurner (C. W.)—Psychological Value of the Doctrine of Rebirth in Kalidasa. *IC*. IX, Pt. 1, pp. 113–115. [649

A short discussion. Concludes: "It would be difficult to say exactly what view Kalidasa took as to the community of personal existence after death. He permits the thought of reunion hereafter as a consolation for parting, as in Sitā's prayer 'Mayest thou be my husband, again in a future existence', and allows the conventional re-assembly of husband and wife in the realm of Svarga".

Iyengar (M. B. Narasimha)—Nyāya Bhāskara of Anantārya *QJMS*. XXXII, pp. 352–374. [650

Jha (Achyutanand) *Ed*.—Vāsturatnāvali of Jivanath Daivajna. Edited and compiled with Subofhine Sanskrit Commentary, examples, Hindi, Commentary, Notes, Introduction, Etc. pp.4+5+243. Benares, 1942. [651

Jinavijayaji (Achariya)—Prabandhachintamani. Hindi Translation. $11\frac{1}{2}''\times9''$, pp. 180. Bharatiya Vidya, Bombay, 1940. **[652**

Prabandhachintamani of Merutungacharya, Sanskrit text, has been edited by Acharya Jinavijayaji, with introduction in English Published by Bharatiya Vidya, Bombay, 1933.

Kane (P. V.)—[Rajādharma], by K. V. Rangaswami Aiayngar (Adyar, 1941). See *ABIHI*. IV. No. 731. **[653**

"....There is room for difference of opinion in several places. On page 107 the author remarks that the slaughter of the last Maurya, Bṛhadratha, by Puṣyamitra was on the ground of the king's being 'Pratijñā-durbala' and cites the Harsa-carita in support. In the text of the Harṣa-carita printed at the Nirnayasagar Press the reading is 'Prajna-durbala' and the ancient commentator supports the latter reading and Bāṇa calls Puṣyamitra *Anārya* for having become a regicide by stratagem, which appelation would not be justified if Bāṇa really held that Brhadratha deserved to be killed for his breach of faith. Rao Bahadur Aiyangar holds (page 21) that the views of 'Acaryah' from which Kauṭilya emphatically dissents in almost all citations are those of his teacher. Elsewhere reasons for not accepting this view have been given and many scholars are against it (Vide Silver Jubilee number of the Annals of the Bhandarkar Insitute, 1942)",—*JBBRAS, 18, p. 107.*

Karve (C. G.)—Marathi Extracts from a Telugu poem in pre-Jnanesh-war period. *BISMQ*. XXII, pp. 94-96. **[654**

Kavi (M. Ramakrishna)—Caksusīyam. *JSVOI*. III, pp. 99-116. **[655**

Khabardar (A. F.)—Gujarti Kavitani Rachna Kala. (Gujarati text), pp. 260, University of Bombay, 1942. **[656**

Five lectures delivered by the author, the well-known Parsi poet, on the structure of Gujarati poetry. They display the poet's wide and deep study of this somewhat technical subject and his conclusions have not escaped being challenged.

Khan (Ghulam Mustafa)—An Old Bilingual (Persian Urdu) Poem. *NUJ*. VIII, pp. 93-99. **[657**

Discusses an old poem techically called qaṣīda. Every verse of it ends with *r* and is in the eight-foot *razaz* metre. The poem is called *Tuhfa-i-Naṣāyih* (= a Gift of advice); it is bilingual in

the sense that it had been originally in Persian, but has an interlinear translation in Urdu verse by a different poet. The author attributes the poem to Sayyid Shāh Rājū Qattāl who is said to have died in 795/1393.

Kothari (M. P.)—Sudama Charita, (Gujarati text), pp. 120. Navjivan, Ahmedabad, 1942. [658

Trials and tribulations of Sudama, the indigent Brāhmin fellow student of Shrī Krishna at the Ashram of Shandipan, have been versified both by Narsing Mehta and Premanand, well-known poets of mediaeval Gujarat. The author has collected every possible manuscript and edited them.

Krishna Rao (Bhavaraju V.)—Teluge Literature under Kutub Shahis. *TQ.* XIV, pp. 128-131. [659

During the reign of Mohamed Kutub Shah which lasted 31 years the whole of Andhra except a few outlying districts like Bellary and Chittoor, came under the rule of this dynasty. The patronage which the Telugu language and literature received during the reign is the subject of this article.

Kunhan Raja (C.)—Anupa simaguṇāvatāra of Viṭṭhala Krishna. Edited with English translation. The Ganga Oriental Series, Dedicatory Volume. $8\frac{3}{4}'' \times 5\frac{1}{4}''$, pp. v+103. Anup Library. Bikaner, 1942. [660

A dedicatory volume of verses in appreciation of the services rendered by Maharaja Sri Anup Singhji (1669-1698) of Bijianer. Its beautiful diction, rich imagery and the ease and charm of its style, make it a model of classical Sanskrit poetry.

—— Poetic Beauty. *AOR.* VI, pp. 1-30 of Sanskrit section. [661

A short survey of the whole period of Indian History and the whole field of Sanskrit literature to show that love of beauty was one of the most prominent features of the Hindu gen ius.

—— The Historical Back ground of the Works of Kālidāsa. *IHQ.* XVIII, pp. 128-136. [662

In determining the probable date of Kālidāsa there is practically complete unanimity among scholars regarding the connection of Kālidāsa with one Vikramāditya. Various views have been advanced to identify this Vikaramāditya. Whithout attempting to discuss any of these views, the author here tries to find out if there are other evidences that point out to any other date for the great poet.

Majumdar (Bimanbihari)—Bhaṇitās in Vidyāpati's Padas. *JBORS*. XXVIII, pp. 406-430. [663

Bhaṇitās are the personal reflections introduced by an author towards the end of his song or poem. A statistical analysis of the *Bhaṇitās* found in different manuscripts of the poems of Vidyāpati has been attempted here. This will be helpful in picking out the genuine ones from among the vast number of Padas that are attributed to the great mediaeval poet of Mithila.

Majumdar (M. R.)—Bhakta-kāvi Narsinh Mehta, (Gujarati text). *FGSTM*. VI, pp. 477-480, 2 pl. [664

Depicts two pictures of the poet, one found at Dwraka and the other at Junagadh.

Misra (Umesh)—Vidyakara Sahasrakam of Vidyakara. An Anthology of Sanskrit verses. Edited with an Introduction in Sanskrit and English. pp. 4+17+182. Allahabad, 1942. [665

Murti (G. Srinivasa) and Aiyangar (V. M. D.) *Eds.*—Jīvānandanam of Ānandarāya Makin. Sanskrit text. *BmV*. VI, Pt. 1, pp. 129-136; Pt. 2, pp. 137-144; Pt. 3, pp. 145-152; Pt. 4, pp. 153-160. [666

Nadvi (M. S. Abuzafar)—Ranmall Chhand ane Tene Samay, (Gujarati text). $8\frac{3}{4}'' \times 5\frac{1}{2}''$, pp. 21. Gujart P.P., Ahmedabad, 1942. [667

Ranmall Chhand and its Period. A historical review of an old poetical work entiled *Ranmallchhand*.

Nahta (A.)—Jain Literary Works of the Virgatha Epoch, (Hindi text). *NPP*. 46, pp. 193-204. [668

Nair (P. Krishna)—Some Stages of Love in the Views of Alankarikas, (Malayalam text). *AOR*. VI, pp. 1-13 of Malayalam section. [669

Discusses the ten aspects of Sṛngāra: such as Desire, Anxiety, Recollection, Praise, Mental agitation, Lamentation, Madness, Sickness, Inaction, Death.

Navre (N. S.)—Marathi Meghaduta Katha (Marathi-Prakrit text). pp. 64. K. B. Dhavle at Manj P.P. Bombay, 1942. [670

Tale of the Meghadut in Marathi along with the Sanskrit text of the poem.

Nene (H. N.)—Mahānubhavi text of Panchopākhyām, (Marathi text), *BISMQ*. VII, pp. 49-59. [671

This is the first available complete text of the five stories. Compares with the Bhave text in Marathī and the Sanskrit originals of Apte and Edgerton; MS., dated S. 1697; writer, Dattamuni Ankulnerker.

Pathak (Sridhar Shastri)—Naiskarmya-siddhi of Sureśvarācārya. With Marathi Translation. pp. 8+129. Amalner, 1942. [672

Pillai (G. Subramania)—Tamilar Arasiyal. (Tamil text). *JAU*. XII, Pt. 1, pp. 29-43. [673

Pillai (M. S. Purnalingam)—The Kural in English. $8\frac{3}{4}'' \times 5\frac{1}{2}''$, pp. 168. Sri Kanthimathi, Tirunelveli, 1942. [674

Kural is a famous didactic Tamil poem, supposed to have been written in the second century A.D. The present writer has in his Foreword to his English translation of the Kural, discussed at length the question of the birth and life-work of the author of the Kural, but has said at last that the mystery about the author's birth and pedigree continues to be a mystery still.

Pillai (R. P. Sethu)—Kandar and Kacciyappar, (Tamil text). *AOR*. VI, pp. 1-25 of Tamil section. [675

Brings out several points of resemblance between Kambaramayanam and Kandapuranam. The central theme in both is the struggle between virtue and vice. Some of the most striking points of similarity in the narration of events and description of situations are elucidated in this article and the appendix gives parallel verses from the epics showing similarity in diction.

Pillai (S. Vaiyapuri)—Rāmappaiyan Ammānai: A Historical Ballad. A Summary. *AOR*. VI, pp. 1-11. [676

The poem deals with Tirumalai Naick's war of A. D. 1637 against Sadaikka Tēva II, alias Daḷavāy Sētupati. Mention is made of several acts of insubordination on the part of the Sētupati and of many acts of open hostility. He was also suspected of harbouring a design to become an independent ruler and the time had come for eradicating this menace which threatened the solidarity of the Naik kingdom. Rāmappaiyan, the famous Daḷavāy implored for permission to proceed against the Sētupati and,

after some hesitation, the Naik king granted him permission. Sadaikka was defeated and taken prisoner. The ballad mentions one morning the fetters on the prisoner's person broke of their own accord in a miraculous way. The Naik was fully convinced that this was the result of divine intervention and ordered the prisoner to be released. Sadaikka appeared in his presence and received Tirumalai's command to rule as his vassal.

Pillai (S. Vaiyapuri)—Sidelights on Tamil Authors. *AOR*. VII, pp. 1–17. [677

Throws some light upon Tolkāppiyar's religious faith.

Pillai (T. P. Palaniappa)—A Departure from Tamil Literary Tradition. *JSVOI*. III, pp. 63–75. [678

"The non-inclusion of Venkadam among Tondaimandalam shrines and the inclusion of the same among the shrines of the north are absolutely not in consonance with the Tamil literary tradition".

Pisharoti (K. Rama)—Vikramorvaśīya: A Study. *JGJRI*. I, Pt. 1, pp. 123–137. [679

From the point of view of chronology and literary merit this work ranks midway between *Malvikāgnimitra* and *Śākuntala*. The theme of the drama, the love between Purūravas and Urvaśsi, as old as the oldest strata of the Vedic literature.

Pusalkar (A. D.)—Yajñaphalam: A Newly Discovered Drama by Bhāsa. *JBBRAS*. 18, pp. 23–29. [680

The *Yajñaphala*, a drama dealing with some of the events of Rāma's life prior to his marriage has recently been published by Rajavaidya Rājarām Kālidās Śastri who ascribes the authorship of the work to Bhāsa. The present paper supports Bhāsa's authorship of the drama.

Radhakrishnan (E. P.)—The Pañcapādikā Literature. *PO*. VI. pp. 57–73. [681

Draws the attention of scholars to the available literature on prasthānas.

Raghavan (V.)—The Pārijātharaṇa Nāṭaka of Nārāyaṇa Thīrtha. *JMA*. XIII, pp. 74–76. [682

—— The Works of Vādi Vāgīśvara (Mānamanohara and Nyāya Lakṣmi Vilāsa). *BmV*. VI, Pt. 1, pp. 35–40. [683

Mānamanohara is a short work. The MS. is complete, but there seem to be small gaps. It is a Vaiśesika work dealing with the seven Padārthas, giving in each of its sections a number of Anumānas in support of the Vaiseṣika categories and their definitions, as against their critics, the Mimāmsakas and the Advaitins in the main.

Raghavan (V.)—Studies of some Concepts of Alaṅkāra Śāstra. $8\frac{1}{4}'' \times 5\frac{1}{4}''$, pp. xx+312. Adyar Library Series No. 33. The Adyar Library, Adyar, 1942. [684

A collection of papers of Dr. Raghavan, published in different journals, concerning historical investigation on the growth and development of a number of concepts in Sanskrit Poetics, e. g., *lakṣana*, *svabhāvokti*, *bhāvika*, *riti*, *vṛiti*, *aucitya* and *camatkara*. Two chapters deal with the use and abuse of alaṅkāra in Sanskrit literatue and the evolution of the names of Sanskrit Poetics which in its early stages, it is shewn, was called Kriyakalpa. A good deal of information relating to various principles of literary criticism as known to and expounded by Indian savants of different ages is scattered througout the pages.

See H. D. Velankar, *JBBRAS. 19. p. 82.*
Chintaharan Chakravarti, *IHQ. XIX, pp. 90–91.*
D. B. Sastri, *JBORS. XXVIII, pp. 485–486.*
Sushila Metha, *BmV. IV, pp. 123–125.*

—— The Guṇapatākā. *IHQ.* XVIII, pp. 166–167. [685

Points out some references to this work.

—— Sundarārāja's Snuṣāvijaya (English-Sanskrit text). *AOR.* VII, 35 pp. of Sanskrit section. [686

The play is simply called *Rūpaka* and *Dṛśya Prabandha* in the manuscript, but on the basis of the nature and treatment of its plot the writer assigns the *Snuṣāvijaya* to the class Prahasana among the ten kinds of Rūpaka. The author of the play has depicted here the age old domestic problem of the conflict between the aged mother, the erstwhile mistress of the house, and the new entrant, the daughter-in-law, into whose hands the keys slowly pass.

Ramakrishna (M.)—Vasucaritraku Draviḍabhaṣalon Anuvadamu. (Telugu text). *JSVOI.* III, Pt. 2, Supplement pp. 26–29. [687

Ramanujam (M. S.)—Modern Tamil Prose. *BRVRI.* X, pp. 20–25. [688

Ranade (G. H.)—The Nati's Song. *JMA.* XIII. pp. 84-86. [689

Ranjanam (K. Lakshmi)—Telugu Drama. *JOM.* IX, pp. 31-41. [690

Rao (B. Gururaj)—Sriman Mahābhārata Tatparya Nirnaya. Adhyayas 1-9. With English translation and Notes, Bangalore, 1942. [691

This work of the great Dvaita teacher Ananda Tirtha, populary called Srī Madhvacārya, is, among others, studied and used also for daily *patha* purposes, by many followers of the Dvaita School. The teacher has also composed similar Tatparya Nirnayas for the Bhagavadgita and the Bhagavata purana. This edition, gives, in its first adhyaya a summary of Dvaita principles, based on the old sacred literature, and in the following adhyayas gives, the story of the Mahābhārata in a different setting, as can be seen by its comparing with the extant text of the Epic.

Rao (K.S.)—[Musings of Basava], by S. S. Basavanal and K. R. Srinivasa Iyengar (Mangalore, 1940.). See *ABIHI.* III, No. 1413. [692

"....The translators have done their task with devotion, and the English rendering possesses distinction and dignity. But it is a matter for doubt whether Basava's trenchant, incisive and even conversational style, full of homely comparisons and unadorned except for occasional alliteration and antithesis, has been duly rendered by stately iambic verse".—*TQ. XIV, p. 82.*

Ravi Varma,—Vakyapaditya, 3rd Kanda, Part II, With Commentary of Helaraja. pp. 6+272+14. Trivandrum, 1942. [693

Ray (K.)—Pratimā of Bhāsa. Edited with an original Sanskrit Commentary, elaborate Introduction, Text and University Qnestions. pp. 54+488, Calcutta, 1942. [694

Saksena (Baburam)—Genesis of the Kahamukari form of Khusro's Poetry. *NIA.* V, pp. 282-283. [695

The author believes that the *kahamukari* form is the development of the early form available in the Pali Jātakas. It may be presumed that it went on developing in the folk-poetry, until it was considered to be good enough for inclusion in standard poetry as the citations from Visvanātha and Khushro show.

Sampatkumaran (M. R.)—Sanskrit Limericks. *TQ*. *XIV*, pp. 288-290. [696

It may seem anachronistic to talk of limericks probably an invention of the nineteenth century, in Sanskrit, a language which died ages before. The author, however, points out that the game of samasya-purāna, completing a quatrain of which a line, usually the last, is given, resembles nothing so much as the popular limerick competition. It is said to have been favoured pastime among the poets and pandits in the past.

Sandesara (B. J.)—Bhanu Meru's Stambhan-parashvanath Stuti. (Gujarati text). *FGSTM*.VI, pp. 512-522. [697

Gives extracts of the important work of the old Gujarati poet.

Sankara (Ananda) and Ray (Lila)—Bengali Literature. 7½"×5", pp. 126. Pub. for the P. E. N. All-India Centre by International Book House, Bombay, 1942. [698

Contains four sections: (1) Old Bengali Literature; dealing with the background of this literature and also with the Vaishnava, Saka. Buddhist and the Muslim poets, the Ramayana, the Mahābhārata, the Caitanya, Chronicles and folk-literature. (2) New Bengal Literature; dealing with Michael, Bankim and his contemporaries and Rabindranath and his contemporaries. (3) Anthology, prose and verse, (4) Suggested reading list.

Sarma (Har Dutt)—Classical Sanskrit Literature. In No. 1183, pp. 175-194. [699

—— Paraśurāmapratāpa; Its Authorship, Date and the Authorities Quoted in it. *PO*. VII, Pts. 1-2, pp. 1-26. [700

The *Parasurāmapratāpa* is a voluminous work in Dharmaśāstra. Its real author Kūrmssūri applied his industry and scholarship to the work for the sake of his pupil Pratāparāja who had been under the patronage of Nizam Shah of Ahmadpur, indentified by some with Bhurbam Shah Nizam Shah ruling in Ahmadnagar in the middle of the 16th century. The MSS. of the work deposited in the Bhandarkar Oriental Institute have been described here and a list of treatises and authors mentioned in it has been appended. The importance of the list lies in the fact that many of the names found in it are quite unknown.

Sarma (Y. Subrahmanya)—Minor Works of Śrī Sankaracharya. pp. vi+78. Adhyatma Prakasa Karyalaya, Holenarasipur, 1942. [701

Gives the text and translation of 16 Stotras attributed to Śrī Sańkara. Each verse is followed by its translation, and often notes are also added at the bottom of the page.

—— Vedantabalabodhe. pp. viii+43. Adhyatma Prakasa Karyalaya, Holenarasipur, 1942. [702

Translation in Kannada and an explanation in the form of questions and answers, the *fifth* of the Stotras included in author's *Minor Works of Śri Sankarachārya*, (See No. 701, above).

Sastri (G. Bhattacharya)—Introduction to Classical Sanskrit: An Introductory Treatise on the History of Classical Sanskrit Literature. pp. 237+xxviii, Modern Book Agency, Calcutta, 1942. [703

"....The book is necessarily sketchy as it aims in less than 250 pages at dealing with over twenty-two branches of Sanskrit studies, and it may perhaps be objected that the title is a misnomer since it assumes that whatever is written in Saskrit whether Algebra, Astrology, or Astronomy all the abstruse sciences under the sun, is literature. However, the tradition of Sanskritic studies is in favour of including all these subjects under classical literature, and the book under review is an excellent guide to a proper study of that literature".—*C. R. Devadhar, ABORI, XXIV, p. 249.*

Sastri (N. Aiyaswami)—The Alambanapariksa and Vṛtti by Dinnaga, with the Commentary of Dharmapal. *BmV.* VI, Pt. 1, pp. 79-102; Pt. 2, pp. i-xxvi+103-125. [704

—— Mudrārākṣasa. *JSVOI.* III, pp. 131-133. [705

This drama is considered to be a very unique work in Sanskrit Literature. It was composed by Viśākha Datta or Deva.

—— Bhāmaha. *JSVOI.* III. pp. 243-250. [706

Bhāmaha was a Sanskrit poet who played an important part in moulding the true character of the macine of the Sanskrit literary criticism. The author here discusses the date of Bhāmaha but does not come to any conclusion. He then discusses Bhāmaha's religion.

Sastri (P. P. Subrahmanya)—Appayya Diksita's Sivadhyanapaddhati, (Sanskrit text). Introduction in English. *JSVOI.* III, pp. 277-290. [707

Sastri (S. Subrahmanya)—Varivasyarahasya with Bhāskararāya's Commentary, English translation, Introduction, Notes, etc. (Adyar Library Series No. 28). pp. xliii+140. Adyar Library, Adyar, 1941. [708

This well-known work of Bhāskararāya on sakti-worship was brought out some seven years ago by Mr. S. Subrahmanya Sastri. A second edition being called for, the Adyar Library has brought it out.

—— Samagītaratnākaraḥ with the Commentary of Catura Kallinātha and Simhabhūpāla, (Serial). Sanskrit text. *BmV.* VI, Pt. 1, pp. 137-152. [709

Sastri (Surendranath)—Vikramorvaśiyam of Kālidasa, Edited with his own Commentary, with an introduction in Sanskrit and English discussing the topics Sanskrit Drama, the hero and heroine, Rasa or Sentiment, Structure of Drama, the Poet. pp. 59+30+271. Bombay, 1942. [710

Sastri (S. S. Suryanarayana)—The Sāṁkhyakārikā of Īśvara Kṛṣṇa, 3rd. Edn. Madras University, Madras, 1942. [711

Contains the text in Devanāgri script and Roman transliteration with an English translation and exhaustive notes in English. Three tables give the evolution of Prakrit according to the *Sāṅkhyakārikā*, according to Śaivasidhānta and according to Paramāryah's version of the *Sāṅkhyakārikā*. A fourth table illustrates *Pratyaysagara.*

"....The edition which contains the text in Devanāgri script and Roman transliteration with an English translation and exhaustive notes in English, has been worked out with extreme care in the matter of accuracy, fulness and lucidity. The Introduction is very scholarly".—*BmV. VI, p. 256.*

Sastri (S. K. Ramanatha)—Ślokavārtikavyākhyā (Tatparyaṭīkā) of Bhaṭṭombeka. Sanskrit text. With foreword and introduction in English and index of half-verses. (Madras University Sanskrit Series, No. 13). 10″×6¼″, pp. li+538. Madras University, Madras, 1942. [712

Sastri (K. S. Visvanatha)—Karpaṉaiccittiram, (Tamil text). *JSVOI*. III, Pt. 2, Supplement pp. 17-25. [713

Sastri (V. A. Ramaswami)—Jagannatha Pandit. A Manograph in English about this Poet-Rehtorician's date and life-history, his poetry and his contributions to literary criticism. pp. 20+336. Annamalai University, Annamalainagar, 1942. [714

Sastri (V. P.)—Panditaradhya Caritramu, (Telugu text). *JSVOI*. IV, 3rd Supplement, pp. 1-8. [715

Shamshastri (R.)—The Panca-Janas. *PO*. VII, pp. 27-42. [716

Sircar (Dines Chandra)—[The Pṛthvīrājavijaya of Jayānaka], by Gaurishankar H. Ojha, (Ajmer, 1941), See *ABIHI*. IV, No. 854. [717

"....Like all Indian *kāvyas* (including the *dṛśyakāvyas*) dealing with historical themes, the *Pṛthvirājavijaya* also contains an amount of unhistorical; imaginary or legendary element. Cantos I-II dealing with the origin of the Cāhamāna dynasty, Canto IV introducing a Vidyādhara, Canto XI, verses 25-104 representing Pṛthvīrāja as an incarnation of Rāmacandra and referring to his love for a lady who was Tilottamā in her previous birth etc., apparently fall in the above category. But on comparison with the known facts of Cāhamāna dynasty, it has been found that the poem contains a very considerable amount of historical truth. As was long ago pointed out by Bühler, the genealogy and general history of the Cāhamānas as given in this work contradicts Cand's *Pṛthirāy-rāso* in every particular, but agrees remarkably with epigraphic evidences. Cand's work may have had moro 'poetic' elements even in the original, but it appears to have received additions in succeeding ages".—*IHQ. XVIII, p. 80.*

Tungar (N. V.)—Sanskrit-Bhandara-Paricaya in Marathi. pp. 16+176, Poona, 1942. [718

Describes Sanskrit literature.

Varma (K. Goda)—Different Authorship of the Kārikāgrantila and the Vıttigrantba of Dhvanyālōka. *NIA*. V, pp. 265-272. [719

Discusses the authorship of the two works and comes to the conclusion that the literary tradition down from Lōcanakāra favours the view that Ānandavardhana was the author of both the Kārikās and the Vṛtti. The very fact, he says, that Lōcarnakāra comments not only on the Vṛtti but on the Kārikās as well, bears testimony to his knowledge of the text of Dhvanyālōka as consisting of both the Kārikā portion and the Vṛtti portion so closely welded together as to form part and parcel of one undivisible work.

Vidyalankar (Vanshidhar)—A New Approach to 'Urvashi'. *TQ.* XIV, pp. 250-259. [720

Points out the difference in the North and South [recensions of the drama and disscusses the entire play.

—— The Art of Kālidāsa in 'Urvashi'. *JOM.* IX, pp. 20-30. [721

Vyas (Kantilal B.)—Vasanta Vilasa, an old Gujarati Phagu. Edited with a critical introduction and explanatory and philological notes. With a Foreword by Muni Sree Jinavijayaji. 7½″×5″, pp. lxxvi+86, 4 pl. Tripathi, Bombay, 1942. [722

"Vasantavilasa is a small lovely poem of about 84 stanzas in the Doha metre, composed in the old Gujarati language which still bears ample traces of the iufluence of the Apabhramsa language, by an unknown author towards the close of the 14th century A.D. It is a sort of a Love Lyric describing the state of a young maiden both before and after her meeting with her lover, at a sylvan spot where King Cupid had established his rule. It belongs to a class of poems which has received. the nickname Phagu, probably owing to its connection".—*H. D. Velankar, ABORI. XXIV, p. 263.*

Marathas

Apte (B. D.)—Some Portuguese Words from letters printed in Peshwa Daftar. *BISMQ.* XXII, pp. 97-98. [723

Avalaskar (S. V.)—Desai and Kulkarni of Chaul. (Marathi text). *BISMQ.* XXII, pp. 287-290. [724

Refers to movements of the Portuguese in 1605 A.D. and to an order by Shivaji in 1636 to Karkuns of Chaul.

Baqui (I. H.)—The Ranger Snow Episode. In No. 1007, pp. 261-264. [725

The episode throws light on the Anglo-Maratha relations immediatly after the treaty of Salbai and on the efforts of Mahadji Sindhia to maintain *entente cordiale* between the Maratha powers and the English.

Chapekar (N. G.)—Discussion about 'Toda' (Marathi text). *BISMQ.* XXII, pp. 79-93. [726

Demetrius (J. G.)—The last of the Panipats: A Grim Episode in India's History. *NR.* XVI, pp. 52-62. [727

Reviews briefly the political situation of India before the year 1761, and points out the political ascendency and the military supremacy the Marathas had acquired up to the eve of the fateful year, and narrates the battle of Panipat.

Deshpande (Y. K.)—Fresh Light on the History of the Family of Shivaji's Mother. In No. 1007, pp. 233-235. [728

Dikshitar (V. R. Ramachandra)—Influences of Maratha Rule. *NR.* XV, pp. 54-60. [729

The contribution of the Marathas who succeeded the Nayaks of Tanjore and who ruled the country for more than 150 years has been many-sided. Most of the rulers beginning with Shahji were great patrons of learning and learned men. They have left behind them, both cultural and social influence in the south.

Gense (J. H.) and Banaji (D. R.)—The Gaikwards of Baroda, English Documents, Vol. VII, Anandrao Gaikward (1805-1808). $9\frac{3}{4}'' \times 6\frac{1}{2}''$, pp. xxiii+680. Taraporewala, Bombay, 1942. [730

Documents relating to the Baroda Reform (1) Voluminous correspondence referring to the negotiations which led to the treaty of April 21, 1805. The advantages secured by the East India Company, the manner in which the advantages were gained, and Sitarama's share in the negotiations, (2) Various events from 1805 to 1807, showing the political and military supremacy of the Company in the land of the Gaikwards. (3) The plans of the Reform. Alexander Walker's stern determination to retrench all along the line: the *modikhana* household establishment of the Gaikward, the miltary charges and the bestowal of *dumanigaons*, *i. e.* villages exempted from paying revenue (4) Documents

giving an account of the various measures devised by Major Walker to straighten out the much involved financial mismanagement in the State. (5) Important personages who played their part in the Baroda Reform. (6) Presents, received and given. (7) The inauguaration of the Kathiawar Expedition, and the events connected with the Expedition. The documents give and insight into the conditions prevailing in Kathiawar and at the same time show the working of the mulukgiri system. (8) Documents dealing with Sitarama's hereditary right to the diwanship and his share in Hafizji's conspiracy.

Gode (P. K.)—Raghunāth Mahadeva Ghāṭe; A Karhada Brahmin of the 17th Century and his works between A.D. 1650 and 1700. *JTSML.* II, Pt. 3, pp. 9-13. [731

—— The Identification of Raghunatha, the Protégé of Queen Dīpabaī of Tanjore and his Contact with Saint Rámdās. Between A.D. 1648-1682. *JTSML.* III, Pt. 1, pp. 1-12. [732

—— The Bhagvā Zeṇḍa of the Marathas. *JTSML.* III, Pts. 2-3, pp. 1-5. [733

Gujar (M. V.)—A Letter about Jawahar Singh Jat. *BISMQ.* XXII, pp. 24-27. [734

A copy from the Peshwa Daftar; date fixed, 1767 February 9; gives many details about contemporary affairs also a description of Bharatpur: mentions Jawahir, Somru, Ratansingh, Surajmal, Nagarmal, Rupram Katari, Madarikhan and others.

—— Exemption of Tax to Pilgrims of Tryambakeshwara in 1718. A.D. (Marathi text). *BISMQ.* XXII, p. 35. [735

—— Letters referring to Maratha Administration in konkan in 1703-1710 A.D. (Marathi text). *BISMQ.* XXII, pp. 36-39. [736

Gupta (P. C.)—Notes on Trimbakji Danglia. In No. 1007, pp. 85-86. [737

Gupte (Y. R.)—Original Kararnama (Agreement) About Prant Miraj Dubal Collection. *BISMQ.* XXII, pp. 9-23. [738

Gives many interesting details about 271 villages of which 146 are Dumala: 24½ Mokasa and 100½ remaining Swarajya portion. The document is dated 11, December, 1754 A.D.

Gupta (Y. R.)—The Sale Price in Larins of a Wadi in Ashtagar. (Marathi text). *BISMQ*. XXII, pp. 277-287. [739

—— A Sale Deed from Chaul. (Marathi text). *BISMQ*. XXII, pp. 278-81. [740

Joshi, (P. M.)—[Shiv-Charitra-Vritta-Sangraha (Part II, Persian Section)]. Ed. by Ganesh Hari Khate, (Poona. 1939). See *ABIHI*. II, No. 213. [741

"The Maratha kingdom was created by Shivaji mainly out of the territories of the declining Sultanate of Bijapur. It is therefore, natural that Bijapur chronicles and histories should give considerable space to the activities of Shivaji. The book under review gives, in Marathi translation, all extracts relevant to the history of Shivaji from five histories of Bijapur, four in Persian and one in Dakhni Urdu".—*JUB. XI, Pt. 2, p. 150.*

Joshi, (S. N.)—Attack on Kamatnur and Karvir Affairs. *BISMQ*. XXII, pp. 27-30. [742

Original letter from Bhivrao Vyankatesh to Yeshwantrao, dated 1778 A.D. 26th September. Gives details of minor movements near about Amani, Nerali and Kamatnur. Refers to Hyder's rumoured death, Parashram Bhau's appointment etc.

—— Chakan Deshmukh (Marathi text). *BISMQ*. XXII, pp. 281-283. [743

Joshi (S. N. Vatsa)—Dhale-vatan of Mahars in Sadashiv Peth at Satara in 1728 A.D. (Marathi text). *BISMQ*. XXII, pp. 33-34. [744

—— Death-day Celebration of Chhatrapati Rajaram at Sinhagarah. (Marathi text). *BISMQ*. XXII, p. 34. [745

Joshi (V. N.)—Bhor Sansthancha Itihas (Marathi text). pp. 308. S. R. Sardesai, Poona, 1942. [746

The history of Bhor State. Gives the history of the regime of Shrimant Shankar Rao.

Karve (C. G.)—Free Boat at Pandharpur and the Peshwa's Attachment to Shivrambhat Chitrao, (Marathi text). *BISMQ*. XXII, pp. 31-32. [747

Two original letters one by Chimnaji Appa and the other by Bajirao, from the Vhitrao family.

Karve (C. G.)—Deep-Ratnākar, by Whom? *BISMQ*. XXII, p. 72. [748

Cites authorities to prove the author to be Ratnākara and not his guru Rāmānand as stated by K. V. Purandare. Prof. Potdar in a supplementary note (pp. 72–74) discusses the authorities in full and conclusively proves the authorship of Ratnākara.

Khare (G. H.)—Playing Ganjiphas. See No. 920.

Kibe (M. V.)—Some Original Marathi Documents, In No. 1007, pp. 233–327. [749

Marathe (A. V.)—Amche Ghorpade (Ichalkaranjikar) Marathi text. Cr. 16mo. pp. 48. Rashtra Vaibhav Press, Bombay. 1942. [750

A short history of the Ghorpade family of Ichalkaranji.

Moraes (G. M.)—The Maratha-Portuguese War. See. No. 460.

Puntambekar (S. V.)—Maratha Polity. (Minerva Series on Government, Pamphlet No. 2), $7\frac{1}{2}'' \times 4\frac{7}{8}''$, pp. 41. Minerva, Lahore, 1942. [751

Purandare (K. V.)—The 'Sirasta Batchhapai' in the Peshwa Period. (Marathi text). *BISMQ*. XXII, p. 30. [752

Original from Pulshibagwale Daftar in the library of the Bharat Itihasa Samshodhaka Mandala, Dated 1788 A.D.

—— The Anniversary of Asi Adi Purush (Marathi text). *BISMQ*. XXII, p. 32. [753

Asi Adi Purush was a saint whose anniversary day can be ascertained from an original Poona Yadi to be 15th day in the bright half of Paush: Yadi dated A.D. 1792 December 26.

—— Notes on Someshwar Temple, A Chasa and Mastani Talava. (Marathi text). *BISMQ*. XXII, pp. 39–40. [754

—— Subhedars of Pargana Poona. (Marathi text). *BISMQ*. XXII, pp. 283–285. [755

—— Sarsubhedar of Poona Pargana. (Marathi text). *BISMQ*. XXII, pp. 285–286. [756

Ramchandra Amatya asks Balaji Vishvanath, sarsubhedar of Poona, to collect revenue from a village in the Poona District.

Sajan Lal (K.)—Madhav Rao I's Appeal to the Hon'ble East India Company for help at the Battle of Shrigonda 1761. [757

Negotiations for help agaist Nizam Ali Khan with the Bombay Government.

Shah (M. H.)—Baroda by Decades, 1871–1941. pp. 200. Sudharak Prees, Baroda, 1942. [758

A survey of the sixty-one years of the eventful reign of his late Highness Sayajirao III. In the first chapter the tree is duly appraised.

Sinha (H. N.)—Capture and Surrender of Gheria by the English. In No. 1007, pp. 226–232. [759

Srinivasachari (C. S.)—Sources of Maratha History *IR*. 43, pp. 467–469. [760

Tamaskar (B. G.)—The Carwar Factory and Shivaji. See No. 250. The Dharangaon Factory and Shivaji. See No. 249.

Myths, Fables and Folklore

Archer (W. G.)—Seasonal Songs of the Patna District. *MII*. XXII, pp. 233–237. [761

—— Folk-Songs: Fourteen Uraon Marriage Poems collected in Ranchi District, Chota Nagpur, 1936. *MII*. XXII, pp. 198–201. [761

Bachmann (Hedwig)—On the Soul of the Indian Woman: As Reflected in the Folklore of the Konkan. Translated from the German 'Vonder Seele der Indischen Frau', by Mrs. Shilavati Ketkar. 2 Vols. $7\frac{1}{2}'' \times 5\frac{1}{2}''$, pp. 224 and 212. Tipografia Rangel, Bastora (Goa), 1941. [763

For original German edition see *ABIHI*. IV. No. 1124.

Chaplin (Dorothea)—The Emblem of the Boar. *MII*. XXII, pp. 97–104. [764

Chaudhuri (Nanimadhab)—The Indian Cow-herd God. *JBORS*. XXVIII. pp. 384-405. [765

Supports the view that Gopāla-Kṛṣṇa was a deity of Ābhīra origin. The theory of Christian borrowing in the concept of Kṛṣṇa is rejected on the ground that there is a fundamental difference between the cult of Bāla-Gopāla and the conception of child Jesus, the former having no room for the mother in the cult and the lattar being essentially an exaltation of the mother. The Purānic story of Kṛṣṇa's opposition to the festival in honour of the Brāhmanical deity Indra and his advocacy for a primitive type of nature-worship and animal-worship instead are regarded as evidence of the tribal nature of the religion that was preached by him. It is suggested that Gopāla-Kṛṣṇa was a tribal hero of the nomadic Gopas, being later on identified with the earlier epic hero Vāsudeva-Kṛṣṇa.

Dube (S. C.)—Chhattisgarhi Folk-Songs. *TMR*. LXXII, pp. 351-352. [766

The five south-eastern districts of the Central Provinces are known as Chhattisgarh.

Elwin (Verrier) and Hivale (Shamrao)—Twenty Pardhan Love Songs, Collected in the Maikal Hills, Central Provinces, 1930-1940. *MII*. XXII, pp. 201-206. [767

Fowler (Murray)—The Role of Sura in the Myth of Namuci. *JAOS*. 62, pp. 36-40. [768

Follows the myth of Namuci to its end as presented in ritual and thus determines its final significance in Vedic religion. The evidence here published is intended to support the thesis that the legened is complete only when—to adopt the terms of tragedy-all discords in the story are resolved, and, in the mingling of the *sura* with the *soma*, unity has once again been found. Either as creation myth or tragic spectacle, the story cannot end with the disembering of Namuci. That, in fact, it does not, is the argument of this eassy.

Hate (C. A.)—Some Punjabi Folk-Songs. *JUB*. XI, Pt. 4, pp. 125-148. [769

Out of the collection of folk-songs the writer made, he gives seven; each of them gives a true picture of the social life of the place.

Karve (Irawati)—Brother and Sister in Marathi Folksong, *SC.* VIII. pp. 214–217. [770

A study based on only one particular kind of folksong prevalent in the Maratha country.

Mitra (Sarat Chandra)—Studies in Bird-myths. New Series VI on an Ancient Idian Apologue about the Birds who lost their liberty by quarrelling among themselves. *QJMS.* XXXII, pp. 310–311. [771

—— Studies in Plant-myths. New Series VII, on an Ancient Greek Myth about the Metamorphosis of the Youth named Narcissur flower. *QJMS.* XXXIII, pp. 204–206. [772

Narayan (J. S.)—Khasi Folk-Lore. *NR.* XVI, pp. 449–455. [773

The Khasis are a highly fascinating Indo-Chinese race inhabiting the hills called after their name in Assam. The author narrates a few tales about the religious beliefs of the people, beginning from the creation of the world.

Pradhan (G. R.)—Folk-Songs from Malwa. *JUB.* XI, Pt. 1, pp. 156–181. [774

The songs are presented as they were taken down, during the author's visit to Indore in March 1940. The translation is based on the interpretations given by those who recited the songs.

Ranade (G. H.)—Powādā a Folk-Music form of Maharashtra. *JMA.* XIII, pp. 71–73. [775

Satyarthi (Devendra)—Andhra Folk-Songs. *TMR.* LXXI, pp. 442–448. [776

South of the Vindhyas, Andhra has its own singing voice, its own oral tradition of folk-songs and ballads. Like ancient folklore of Andhra is the real bedrock of Andhra culture.

—— Bhojpuri Ahir Folk-Songs. *NR.* XV, pp. 467–483 [777

The Bhojpuri-speaking area begins from Benares in the west and embracas Muzaffarpur in the east; the southern and northern boundaries being Jabbalpur and the Himalayan low-lands respectively.

Satyarthi (Devendra)—Folk-Songs, Legends, and Mysticism. *AP.* XII, pp. 402-406; 455-458; 513-518; 541-545. [778

—— Punjabi Songs of Soldiers' Wives. *TMR.* LXXII. pp. 41-45. [779

The four centuries, 1400-1800 A.D., saw many a war storm in the Punjab; peaceful interludes were few. Folk-songs, sandwiched between old history and present-day life, deal with the soldier and his wife. The mingling of the new with the old is manifestly symbolic of the folk-songs of the Punjab.

Thomas (P.)—Epics and Legends of India. pp. xvii+132, 231 illus. lxxv pl. Taraporevala, Bombay, 1942. [780

Comprehensive account of various aspects of Hindu folklore and mythology.

Numismatics

Agarwal (J. K.)—A Chhattra Type Coin of Chandragupta II. *JNSI.* IV, pp. 59-60. [781

The chief interest of this coin lies in the offering which the king is casting on the altar. Usually it is incense, but in the present specimen the object can be identified as a pearl necklace or as a garland of small round beads.

Agrawala (V. S.)—Coins from Rohtoyya and Ahichhatra. *JUPHS.* XV, Pt. 1, pp. 112-114. [782

—— A Rama-Sita Silver Half-Rupee of Akbar. *JNSI.* IV, pp. 69-70. [783

The gold coin of Rāma-Sītā type is one of the rarest varieties of the Mughal coinage.

—— Ntes on some New Pañchāla Coins. *JNSI.* IV, pp. I7-18. [784

Describes a coin of a new Pañchāla king named Yajñapāla.

—— A Silver Nisar of Shahjahan. *JNSI.* IV, pp. 71-72. [785

Describes a coin which formed part of a hoard of 37 silver Mughal coins. The author says the coin is noteworthy for two reasons: It is of full size being ·94″ in diameter, and thus resembles a standard Mughal rupee. Secondly it approximates to the heaviest weight standard (88 grs.) in this class of coins conforming to the half weight of the silver rupee of 176 grains.

Altekar (A. S.)—A Coin of Vaṅgapāla, a king of Ahichchhatrā. *JNSI*. IV, pp. 19-20. [786

There is epigraphic evidence to show that there was a king named Vaṅagapāla ruling at Ahichchhatrā sometime during the second century B.C.

—— A Coin of Madavika, a New king of People. *JNSI*. IV, pp. 21-22. [787

Madavi or Madavika either as a name of a person or a tribe or a people or a republic is not known. The attribution of the coin is therefore difficult to make.

—— Two Coins of Ajadatta, a New King in Central India. *JNSI*, pp. 23-24. [788

King Ajadat is so far altogether unknown either from coin, or from inscriptions or from literature. It is therefore difficult to determine the time of the kingdom of Ajadotta. The palaeography of the coin legend shows that Ajadatta belonged to the first century B.C., or A.D.

—— Some Interesting Uninscribed Coins. *JNSI*. IV, pp. 29-32. [789

—— New King and Interesting Coin types from Kauśāmbī. *JNSI*. IV, pp. 1-16, 1 pl. [790

Coins of nine new kings of Kauśāmbī are described. The nine new kings are: Vavaghosha, Radhamitra, Suramitra, Varuṇamitra, Prajāpatimitra, Rājamitra, Rājanimitra, Śatamagha and Vijayamagha. Also describes in this paper, Counterstruck Kauśāmbī coins, Copper coin of king Asvaghosha, and a coin of Sungarāja.

—— Some Interesting Mediaeval Coins. JNSI IV, pp. 33-35. [791

Three coins are described: (1) A copper Ardha-Dramma of Jayavarman, (2) a copper coin of Malayavarman, and (3) a coin of Ranadeva (?)

—— Some Interesting Sātavāhna Coins. *JNSI*. IV, pp. 25-28. [792

Describes six coins: Elephant type of Śrī Sātakarṇi, Squre, and one the same, rectangualar; one with numerous symbols, and another one Elephant type, round. The last is a new variety of the Malava Sātavāhna coinage.

Dayal (Prayag)—Presidential Address of the Numismatic Society of India for 1941. *JUPHS.* XV, Pt. 1. pp. 1-11 [793

Deva (Krishna)—Nālandā Seal of Vishṇugupta. *EI.* XXVI Pt. 3, pp. 235-238, 1 Pl. [794

This terracotta seal of Vishṇugupta was excavated from Monastry Site No. 1 at Nālandā in 1927-1928. It is fragmentary and only a quarter of the original seal consiting of the lower portion of the right half remains. This is a study of the seal.

Gyani (R. G.)—[A Catalogue of the Arab-Sassanian Coins], by John Walker (London, 1941), See *ABIHI.* IV, No. 1609. [795

"....This catalogue brings to light a large number of rare and important specimens not only from the Cabinet of the British Museum, but also from other private and Public collections. Thus it aims at making it a corpus of these coins. Unfortunately it does not iuclude even a single gold coin (which is extremely rare in Arab-Sassanian types). The author has taken great pains in studying the intricate Pehlevi and Kufic writings on these coins and has given us useful tables of the mint signatures with their transliterations and identifications with as much accuracy as he could. Besides the history of the coinage of the Umaiyyad and Abbasid Caliphs in the Eastern Provinces of their empire, the volume provides material for the study of the Kufic and Pehlevi inscriptions, which is so necessary for the reading and identification of the coins"—*JBBRAS. 18, pp. 119-120.*

Haughton (H. L.)—The Bajaur Hoard of 1942. *JNSI.* IV. pp. 61. [796

A short note to point out the classification of 14 coins he has made.

Khare (G. H.)—Some Coins of the Peshwas. *JNSI.* IV, pp. 73-77. [797

Describes the coins among which are three types of Rupees of the period.

Mirashi (V. V.)—Some Old Coins Re-Discussed. *IHQ.* XVIII, pp. 71-74. [798

Sarma (L. P. Pandeya)—A Note on the Hanumān type Copper Coins of Pṛthvideva and Jajalladeva of Mahākośala *IHQ.* XVIII. pp. 375-378. [799

Shere (S. A.)—Kings of the Jaunpur Dynasty and their Coinage. JBORS. XXVIII, pp. 285-295. [800

Singhal (C. R.)—A Hoard of 3877 Billion Coins of the Sultāns of Delhi. *JNSI.* IV, pp. 63-65, 1 pl. [801

The hoard consists of 694 coins of Balban, 3,089 of Alauddin Khilji and 94 of Tughlaq Shah I.

Sohoni (S. V.)—A Note on Audumbara Temple Coins. *JNSI.* IV, pp. 55-57. [802

In the wake of the retreating Yavanas, some small communities, gaining political liberty, rose into temporary prominence in the Punjab. Of these the Amdumbaras were typical. They lived in the valley of the Beas or perhaps in the wider region between the upper Sutlej and the Ravi. The coins minted by them in the course of their political career are of considerable interest. The author confines his study of a building which appears on some of their square coins.

Tarapore (P. S.)—A Rare Coin of Ghyasuddin Tahamtan Shah. *JNSI.* IV, pp. 67-68. [803

Points out that the name on a coin described by him in *JNSI.* II, pp. 131-2, is *Tahamtan Shah* and not *Bahaman Shah* as suggested by Mr. C. R. Singhal. Tahmtan Shah appears to the author the title assumed by Ghyassuddin on account of his highly developed physique like that of Tahamtan, a Persian Hercules.

Unvala (J. M.)—Hephthalite Coins with Pahlavi Legends. *JNSI* IV, pp. 37-45, 3 pl. [804

The Hephthalites are also known as the White Huns; they had taken possession of Tokharistan in the third quarter of the fifth century A.D., and had thus become neighbours of the Sassanian Empire on the north-eastern side. A branch of these Hephthalites was repulsed by Skandagupta in c. 455 A.D., but ten years later they took Gandhara, and later on penetrated to the central provinces of the Gupta Empire during the last decade of the fifth century A.D. Some Hephthalite chiefs call themselves in their Indian legends *Shahi* kings, among whom Toramana and his son Mihirakula are well known. The power of the latter was crushed in c. 530 A.D., by a confederacy formed by Yasodharman of Malva and Narasimhagupta Baladitya of Magadha. It was Toramana who built the famous temple of the

Sun in Multan. In Iran, the Hephthalites were defeated by Chosroes I., with the help of the Turks.

Philosophy and Logic

Bharati (S. Pathak)—वेदान्तपरिचय (Marathi text) pp. 47. Atmaram Press, Dhulia. 1942. [805

A brief explanation of the Vedanta Philosopy.

Brahma (N. K.)—Vedantic Transcendence. *CR*. 82, pp. 1-12; *PQ*. XXVIII, pp 51-62. [806

Samkara's philosophy appears to be wholly unique to Western minds, and in their failure to comprehend its true significance, they have very often misrepresented it. The true interpretation of the Vedanta in a form in which it is intelligible to the modern mind seems at present to be supreme need in the field of Indian Philosophy.

Giri (Atmanand)—Shri Vedant Margadarshini, (Gujarati text). pp. 256. Surya Prakash Press, Ahmedabad, 1942. [807

Guide to Vedants. Explains the philosophy of Vedanta, and gives a brief vocabulary of technical terms.

Heimann (Betty)—[A History of Indian Philosophy], by Surendranath Dasgupta. Vol. III, (London, 1940), See *ABIHI*. III, No. 1285. [808

"The third volume of Dasgupta's *History of Indian Philosophy*, does not require a special introduction. It is once more representative of his thorough studies in India's philosophical manuscripts. The specifically Indian mode of representing philosophic problems is followed successfully. He uses not a biographical nor a chronological but an ideographic method. According to Indian tradition he keeps to the practice of putting forward the views of the school under discussion by a *saṁvāda* with rival schools. Thus are thrown into full relief the basic problems of Indian philosophy, and how they developed within and between the different schools".—*BSOS. X, Pt. 4, pp. 1039.*

Hemachandrasuri—Yogashastra, (Gujarati text), pp. 171. Sri Mahavira Jain Vidyalaya, Bombay 1942. [809

Sanskrit verses on the Yoga system of philosophy with their rendering in Gujarati, edited by Khushaldas Jagjivandas.

Holden (C. L.)—The Philosophy of J. Krishnamurti. *RPR.* XI, Pt. 2, pp. 5-15. [810

According to Krishnamurti, all trouble in life is due to fear and possessiveness. These are due to memory or the desire to perpetuate certain experiences and this desire is due to I—consciousness.

Iyer (V. Subrahmanya)—Philosophy as such in India: A Misapprehension. *AP.* XIII, pp. 6-13. [811

Analyses the fundamental difference in philosophic thought, East and West, and shows the way which Indian Philosophy indicates to the attainment of the 'truth of Truths'

Jha (Ganganath)—Nyāyasūtras of Gautama with Bhāṣya. (continuation) Text and Translation. *PO.* VI, pp. 305-352. [812

—— Pūrva Mimāṅsā in its Sources, With a critical Bibliography by Dr. Umesa Misra. 10″×6¼″, pp, 20+336+17+81. Benares, 1942. [813

—— Chāndogyopaniṣad: A Treatise on Vedanta Philosophy. Translated into English with the Commentary of Śankarācārya. With an Introduction and Index by Dr. Umesa Misra. pp. xvi+513. Poona Oriental Series No. 78. Poona, 1942. [814

Madhavananda (Swami)—Vedantaparibhasa. With English Annotations and Translation. pp. 18+248. Calcutta, 1942. [815

Malkani (G. R.)—A Justification of Maya-vada. *PQ.* XXVIII, pp. 221-249. [816

This paper is an answer to Sri Aurobindo's criticism of maya-vada in *The Life Divine.* Once we accept error as colouring our view of the cosmos or of the things as they are in themselves we must simply go all the way with Advaitism, and admit no explanation of the world except in terms of maya or the powerof illusion. In the writer's opiniou, Sri Aurobindo misses the entire sense of maya-vada as it is understood in Advaitism.

—— Kant and Vedanta. *PQ.* XVIII, pp. 1-8. [817

Shows the difference between Kant's philosophy and Vedanta.

Moses (Angelo)—Vedanta Theory of Truth and Error. *PQ.* XXVIII, pp. 118-124. [818

Concludes: That which is real is Brahma. It is pure being, pure bliss and pure intelligence and as such it is supreme self (Paramatma). The Self alone is real. The not-Self or the world of things and persons is false.

—— The Cārvāka Theory of Knowledge. *PQ.* XXVIII, pp. 206-210. [819

The most important of the doctrine of Cārvāka is that perception (pratyakṣa) is the only means of valid knewledge. The orthodox systems of Indian Philosophy universally admit three sources of knowledge viz., perception, inference and word (sabda). But Cārvāka rejects all the Pramānas or 'sources of true knowledge' including inference (anumāna). He admits perception as the only means of knowledge. Cārvāka establishes his proposition by showing that certain inferences nor word is a source of trustworthhy knowledge.

Narahari (H. G.)—[The Dvaita Philosophy and its Place in the Vedanta], by H. N. Raghavendrachar (Madras, 1941) See *ABIHI.* IV, No. 1071. [820

"...,One of the most conspicuous features of this work is the author's view that it is a misnomer to call the Dvaita system *Dualism*, and that its right name is *Monism.* In support of this contention it is pointed out that, like Advaita and Viśiṣṭādvaita, Dvaita also accepts that *Brahman* is Absolute, and that the system can more apporpriately be called Brahmādvaita. Like Dvaita, Advaita and Visiṣṭādvaita also believe in Brahman as the Absolute, and if they also should consequently be called Brahmādvaita, how are the systems to be distinguished? Surely the three are not identical. Acceptance of the suppremacy of *Brahman* is a point common to all the three systems; but besides it there are several grounds on which they differ entirely and which distinguish one from the other. While to Advaita everything else except Brahman is unreal, to Dvaita, the Jīva is as real as Brahaman, is similar to it, but differenent from it. And, moreover, these Jīvas are multitudinous in number. On these grounds, Dvaita cannot be described as Monism. Nor is there any justification in saying that the etymological interpretation of Dvaita by*Dualism* is wrong".—*BmV. VI, Pt. 3, pp, 257-258.*

Pandey (Kanti Chandra)—Abhinavagupta's Theory of Meaning. *NIA.* V, pp. 241-248. [821

Abhinava attempts the problem of meaning from the metaphysical, logical, psychological, epistemic and linguistic points of view. His field is very vast and fertile. He analyses the contents of meaning in terms of (i) the contents of the situation received through sensation (ii) nervous response which finds external physical expression in the voluntary and involuntary mimetic changes, (iii) emotive response and (iv) persisting state of the subject. The author here analyses these four groups.

Radhakrishnan (E. P.)—A Few Works Entitled Tarkabhasa. *PO.* VI, pp. 181-189. [822

Raju (P. T.)—Indian Philosophy. In No. 1183, pp. 375-398. [823

Ramanujachari (R.) and Srinivasacharya (K.)—Siddhitraya by Yamunacarya. (Annamalai University Philosophical Series No. 4) Supplement to *JAU*. XII. Pt. 1. [824

Saksena (S. K.)—The Nature of Buddhi According to Sankhya-Yoga. *PQ.* XXVIII, pp. 139-146. [825

Dualism of Sankhya-Yoga and the possibility of experience cannot co-exist, and to make 'Buddhi' share the nature of both is more to give up the dualism than to solve a difficulty from the professed platform of absolute difference between 'Puruṣa' and Prakṛti.

Sampathkumaran (M. R.)—Hindu Philosophy of Conduct. Being Class-lectures on the Bhagvadgita by the late M. Rangacarya. Vol. I. 3rd Edn. pp. 16+752+21. Madras, 1942. [826

Vols. II and III were published in 1936 and 1939 respectively.

Sarma (B. N. K.)—Svatantradwaita or Madhava's Theistic Realism. Foreword by D. M. Datta- pp. 4+76. Tiruvadi, 1942. [827

Sastri (Balacarya Khuperkar)—Brahmasūtra-siddhānta-muktāvali. With Vanamāli Miśra's Commentary from a rare MS. pp. 247. Poona, 1942. [829

The Commentary contains a lucid and accurate exposition of all knotty points in Dwaita Vedānta.

Sastri (N. M.)—Study of Śaṅkara. pp. 7+266. Calcutta, 1942. [830

Divided into six chapters dealing with the source, method, onthology and epistimology of Śaṅkara's doctrine comparatively with those of others, and a conclusion giving a short resume of the whole book.

Sastri (N. Subramanya)—Syllogistic Reasoning (A Comparative study of Indian with European Logic). *JSVOI*. III, pp. 191–203. [831

According to the author, the science of Logic (Nyāyaśātra) developed in India out of the Science of Dialectic (Tarka–śāstra). What Inian logic treats as inference European logic treats partly as Judgment and partly as syllogism. In Indian logic, inference is regarded as one of the sources of our knowledge (Pramāan) of the empirical world, and as such it gives it from the start an epistemological character. Syllogism is not regarded as a genuine source of knowledge at all, but as a method of correctly and convincingly expressing an inference in a series of propositions for the benefit of others. The treatment of syllogistic reasoning in Indian logic, says the author, possesses a unique interest for a thoughtful mind as conclusively showing that Indians have not like other nations, borrowed Logic and Metaphysics from the Greeks.

Sastri (N. S. N.)—The Aesthetic Problem, *HYJMU*. II, Pt. 2. pp. 93–113. [832

For at least the last 2,000 years philosophers have been interested in the problem of aesthetics. Both in the East and in the West abundant literature has grown around this topic. This is natural considering the fact that a proper solution to this problem will undoubtedly enable one to understand the nature of the value of Beauty.

Sastri (S. S. Suryanarayan)—Śaṅkara and the School of Vedānta. *PO*. VII, pp. 142–148. [833

Doctrinal differences that have developed among the followers of Saṅkara have been discussed in the paper. The *Brāhmati* and the *Vivarana* school differ as to correct view of Śaṅkara in regard to various issues, some of which are of major importance. The statements of Saṅkara have given rise to a controversy regardig the plurality of Jīvas and the *locus nescience*. The author of the *Saṅkṣepaśāriraka* and Appayya Dīkṣita are not in agreement as to the meaning of those statements. The *Sūtrabhāṣya* and the *Upanṣad–bhāṣya* of the master himself contain conflicting views in them. It is quite plausible, therefore, concludes the writer

of this paper, that Saṅkara wrote or dictated whatever came uppermost in his mind at the moment caring little for consistency with what he had said at other times, so long as consistency was maintained with the final position'.

Somayaji (R. L.)—Vedānta Pancadasi of Sri Vidyaranya. Edited with an original commentary in Sanskrit called *Kalyana Piyusa*. pp. 16+6+578+4, Tenali, 1942. [834

The Commentary is written in a clear and lucid style and interprets word for word each sloka of the text and discusses in proper places the fundamental principles. The authorities cited therein, not less than three hundred in number from the Upaniṣads and Sūtra Bhāṣyas are given in proper setting and elucidate the points in disscussion.

Tirtha (Ravi)—The Nyāyakusumāñjali of Udayanācārya. (Serial) Sanskrit text. *BmV*. VI, Pt. 1, pp. 33-40. [835

Srikantaya (S.)—Śrī Ramkrishna Paramhamsa. *QJMS*. XXXIII, pp. 207-225. [836

Discusses his philosophy.

Varadachari (K. C.)—Psychology of Freedom and Religious Consciousness in Kulasekhara's Philosophy of Devotion. *NIA*. V, pp. 210-212. [837

In a paper submitted by the author to the tenth session of the All-India Oriental Conference, 1940, he claimed that the Upanisadic seers were aware of the dialectic inherent in the mystical and religious consciousness. He also showed that the mystical consciousness was more a liberty-instinct, and apparently contradictory to the dependence-instinct, that typifies the religious consciousness. These two were clearly represented by the words *asambhūti* and *sambhūti*, the former meaning the destruction of all obstacles to individual freedom and attainment, whereas the latter means the experience of Brahma-God. When they acted separately there resulted interminable darkness. These two have therefore, to be practised together, the *asanbhūti* being subordinate to *sanbhūti* both these lead to the highest knowledge.

Venkata Rao (M. A.)—A Note on Nyāyamakaranḍa (Essentials of Authentic Advaita). *QJMS*. XXXII, pp. 256-264. [838

Venkatramia (D.)—Sastradipika (Tarakapada) of Parthasarath Misra. Translated into English from the Sanskrit

text. Gaekwad's Oriental Series, No. LXXXIX. $9\frac{3}{4}'' \times 6''$ pp. xxvi+264. Oriental Institute. Baroda, 1942. [839

Politics

Alexander (P. C.)—The Indian States and the Paramount Powers. *JAU.* XI, Pt. 3, pp. 197-205. [840

Ali Shah (Sirdar Ikbal)—The Political Aims of Muslim India. *AR.* XXXVIII, pp. 151-164. [841

Deals with: Statistics, Geographical distribution, Post-Mutiny events, Political developments, Muslim claim to nationhood, Muslim grievances, the Pakistan movement and a definite scheme.

Allen (James Stewart)—The Crisis in India. Workers Library. Publishers, New York, 1942. [842

Amery (L. S.)—India and Freedom. $7\frac{1}{2}'' \times 5''$, pp. 122. Oxford U. P. London, 1942. [843

The object of this little volume of selected speeches by the former Secretary of State for India is to explain British policy in India in its proper perspective both in relation to the war and to the growth of freedom in India and in the British Commonwealth. The picture they give of the Indian political situation to-day is set out against the background, on the one hand, of Manga Carta and all that followed from it and, on the other, of the new world which will be created by the ideological and technical revolution of which the war was a symptom. The volume is thus an exposition of a political philosophy, as well as a vindication of British policy in India.

Appadorai (Angadipuram)—Democracy in India. Oxford U. P. London, 1942. [844

Appasami (A. J.)—The Gospel and India's Heritage. The Macmillan Co. New York, 1942. [845

Banerjea (Benoyendra Nath)—Responsible Government in India: Present and Future. *IJPS.* IV. pp. 26-34; *NR.* XV, pp. 224-235. [846

—— Democratic Theory in its Application to Indian Politics. *IJPS.* IV, pp. 139-150. [847

Banerjee (D. N.)—Should our Legislatures be Constituted on the Functional Basis? *IJPS.* IV, pp. 323-329. [848

—— The Cripps Mission: A Review. *CR.* 85, pp. 114-119. [849

Bauwens (M.)—India in 1941. *NR.* XV, pp. 70-86. [850

Brown (Cecil)—Suez to Singapur. Random House, New York, 1942. [851

Mr. Brown, correspondent for Columbia Broadcasting system writes vividly and tells a moving story of events in Egypt, India and Malaya during 1941 and early 1942. Over half the book concerns the disastrous Singapur campaign.

Chatterjee (B. C.)—Dawn Over India. Translated and Adapted from the Bengali by Basanta Koomar Roy. The Devin-Adair Company, New York, 1941. [852

Chatterjee (Ramananda)—The Congress Indictment of Britsh Rule. *TMR.* LXXI, pp. 133-138. [853

Couplaud (Reginald)—The Indian Problem, 1833-1935. Report on the Constitutional problem in India submitted to the warden and fellow of Nuffield College. pp. 160 Oxford U. P. London, 1942. [854

—— Britain and India, 1600-1941. pp. 94, Longmans, Green, Bombay, 1942. [855

—— The Cripps Mission. pp. 91 Oxford University Press London, 1942. [856

Cripps (Aichard Stafford)—Address by Sir Stafford Cripps to the House of Commons, April 28, 1942. British Information Service, London, 1942. [857

Das (T araknath)—The War Comes to India. Antoch Review, Yellow Spring, 1942. [858

De Montmorency (Sir Geoffrey)—The Indian States and Indian Federation. pp. viii+165. Cambridge University Press, London, 1942- [859

The auther believes in the thesis that 'both the old India of the States and newer India have each a special gift to bring to the future of India', and is not therefore happy over the activities of the States Congress and States People's Conference. But, all the same he is emphatic about the need for the absorption of many small Indian States and a rational co-ordination between Indian India and British India.

Dharker (C. D.)—Macaulay's Legislative Minutes. 7½"x5", pp. 424. Oxford University Press, London, 1942. [860

This volume gives a word-for-word transcription of the legislative minutes of Lord Macaulay as Law Member of India. The majority have never yet been published. They have been grouped here under different headings, and each group is preceded by a critical introduction.

Dikshitar (V. R. Ramachandra)—Hindu Pluralism. *PO.* VI, pp. 195-205. [861

Drucquer (Seth)—Civil Defence in India. Oxford University Press, London, 1942. [862

Durkal (Jayendrary Bhahwanlal)—Conservative India. pp. 244. Vyomeshchandra Bhadraji Dhru, Ahmedabad, 1942. [863

Essays on the principles and practices of Indian conservatism with a conservative catechism and reflections *obiter dicta.*

Fourth International—Manifesto of the Fourth International to the Workers and Peasants of India. Pioneer Publishers, New York, 1942. [864

Fox (R. M.)—Indian and the Malady of our Time. *AP.* XIII, pp. 14-18. [865

Gandhi (M. K.)—My Appeal to the British, Edited by Anand T. Hingorani. The John Day Company, New York, 1942. [866

—— The Story of my Experiments with Truth. Navjivan Press Ahmedabad, 1942. [867

A narration of Mr. Gandhi's struggle for the rights of Indians in South Africa and for self-government in India through the technique of non-violent *Satyāgraha.*

Gangulee (N.)—Constituent Assembly for India. pp. 304. George Allen and Unwin, London, 1942. [868

Examines the problem of the Constituent Assembly as an instrument through which people have gained, or made an effort to gain, their constitutional independence, and presents certain specific suggestions as to how the Constituent Assembly can be brought into being in India.

Halifax (Edward Frederick Lindley Wood)—The Indian Problem. Oxford University Press, London, 1942 [869

Holland (Sir Robert)—Indian States and a Dominion Constitution. *AR*.XXXVIII, pp.61-65. [870

India Office—The Cripps Mission to India. Explanatory Introduction by Graham Spry, with text of the draft declaration and documentary material relating to the negotiations. *Address of Prime Minister Winston Churchill broadcast from England, May 10, 1942.* The price of free world victory, by the Honorable Henry A. Wallace. Carnegie Endowment for International Peace, Division of Intercourse and Education, New York, 1942. [871

Institute for Pacific Relations—Documents on the Indian Situation since the Cripps Mission. American Cou[illegible]ncil, Institute of Pacific Relations, New York, 1942 [872

—— . 8th Conference, Mont Tremblant, Q[illegible] *Papers No. 1-10.* International Se[illegible]ue., 1942. *Indian* Pacific Relations. New York, 1[illegible]retariat, Institute of [873

Jayaraman (K.)—Reorgani[illegible]ation of Rural Self-Government. *NR.* XV, pp. 139-[illegible]942. [874

Karim (Reza[illegible][illegible]—The Muslims and the Congress. pp. 271. Baren[illegible]163. [illegible]ra Library, Calcutta, 1942. [875

A symposium of addresses of the Muslim Presidents of the Indian National Congress from 1887 to 1940.

Karve (D. G.)—Making Democracy Safe for India. *IJPS*. IV, pp. 183-191. [876

Khosla (J. N.)—How Far are the Proceedings of Legislative Bodies Published without their Authority, Privileged in India? *IJPS*. IV, pp. 74–85. [877

Krishnamurti (Y. G.)—Jawaharlal Nehru: The Man and His Ideas. Invitation by Dr. B. Pattabhi Sitaramayya, Prefaces by Bhulabhai J. Desai and Mrs. Rameshwari Nehru. $7\frac{1}{4}'' \times 5\frac{3}{4}''$, pp. xxxviii+174. The Popular Book Depot, Bombay, 1942. [878

Gives a summary of Jawahrlal's political principles, and traces the background which is responsible for those beliefs. It is synthesis of Jawaharlal's writings which cover so many different subjects.

Kumar Das (Ranendra)—It Can be Done. By an Exponent of the Teachings of Mahatma Gandhi. Washington University Publications, Los Angeles, 1942. [879

La Foy (Margaret)—India's Role in the World Conflict. Foreign Policy Association, New York, 1942. [880

Lohia (Ram Manohar)—The Mystery of Sir Srafford Cripps. Currect Topics Series No. 4. $7\frac{1}{4}'' \times 4\frac{1}{2}''$, pp. iv+71. Padma Publications, Bombay, 1942. [881

Why did Sir Stafford Cripps act as he did when his behaviour contradicted years of devotion to the cause of India? This has happened to many in India as one of the major mysteries of Indo-British politics. The author probes into these mysteries and [illegible]pplies the clue.

Lovett (S[illegible]ir Verney)—India in 1942: The Cripps Mission and After. [illegible]R. No. 554, pp. 125–140. [882

Manoharlohia (Ra[illegible]n)—The Mystery of Sir Stafford Cripps. $7\frac{1}{2}'' \times 5''$, pp. [illegible]76. Padma Publications, Bombay, 1942. [883

Mitchell (Kate Louise)—India and [illegible] the East: Analysis of the Cripps Mission and its afterma[illegible]th. A Documentary record with Commentary. With detailed [illegible] map of India. [illegible] An Amerasia, New York, 1942. [884

Mitra (Nripendra Nath)—The Indian Annual Register. Annual Digest of Public Affairs of India Recording the

Natino's Activities each year in matters Political, Economic, Industrial, Educational, Social, Etc. Vol I for 1942 (January-June) $9\frac{1}{2}'' \times 6''$, pp. xx+387. The Annual Register Office, Calcutta, 1942. [885

Mookerjee (H. C.)—The Rowlat Bill in the Legislature. *CR*. 85, pp. 173-188. [886

— — The Rowlatt Report and its Reception. *CR*. 85, pp. 89-101. [887

Mukerjee (Radha Kamal)—The Ecology Behind Politics. *IJPS*. IV, pp. 115-131. [888

Noman (Mohammad)—Muslim India: Rise and Growth of the All India Muslim League. $7'' \times 5''$. pp. 433. Kitabistan, Allahabad, 1942. [889

"Wilful misrepresentation and unbridled vilification have been indulged in against the Mussalmans and their history has been presented in the darkest colours. The present History presents the other side of the medal".—*Preface*.

Noyce (Sir Frank)—The Indian Political Scene. *AR*. 38, pp. 29-41. A discussion on Sir George Schuster's book, *India and Democracy*. [890

Padhye (Prabhakar)—Pakistan kin pannas takke? (Marathi text) pp. 103. Ramkrishna Printing Press, Bombay, 1942. [891

Pakistan or Fifty per cent ?—Articles reviewing Dr. Ambedkar's book, *Thoughts an Pakistan*.

Pardasani (N. S.)—The Type of Executive Suited to In dia's Constitutional Development. *IJPS*. IV, pp. 64-73. [892

Prabhu (R. K.) and Rao (U. R.)—Quit India by Mahat ma Gandhi, Current topics Series No. 3. $7\frac{1}{4}'' \times 4\frac{3}{4}''$, pp. 80. Padma Publications, Bombay, 1942. [893

Collection of passages from the writings and utterances of Mr. Gandhi bearing on the Indo-British problems. Seven Appendices contain items indicating the attitude of of Mr. Gandhi towards British Empire at various stages as well as the Japanese, the Americans, and the Princely Order in India.

Sarkar (Benoy Kumar)—The Political Philosopy Since 1905. Vol. II, Part 2, pp. 558. Motilal Banarsidas, Lahore, 1942. [894

It was in 1928 that Dr. Sarkar brought out his first volume of the *Political Philosophy Since 1905*. It covered the history of thought up to 1928 dealing with the forces that led to the expansion of Democarcy, Socialism and Asiatic Freedom. The passage of time and the radical changes that came over the world in the meantime justifies the publication of the second volume which continues to trace the trends in political philosophy since 1929. The period covered by this volume witnesses the emergence of new patterns of democracy and socialism which seem to meet the new needs and new aspirations of people.

Sarma (B. M.)—An Interpretation of Section 51 of the Government of India Act, 1935: A Provincial Governor's Power to Dismiss his Premier. *IJPS*. IV, pp. 304–317. [895

Sarma (Indra Dutt)—The Problem of Responsible Government in the States. *IJPS*. IV, pp. 151–160. [896

Srivatsa—An Analysis of British Policy in India. *TMR*. LXXII, pp. 229–232. [897

Analyses the causes that led to the failure of the Cripps Mission.

—— India's Freedom: A World Issue. *TMR*. LXXI, pp. 333–338. [898

Strauss (Patricia)—Cripps, Advocate Extraordinary. Duel, Sloan and Pearce, New York, 1942. [899

Symes (Lillian)—India's Revolution. Its Challenge and Meaning. Socialist Party, New York, 1942. [900

Watson (Sir Alfred)—The Rejected Plan for India. *AR*. XXXVIII, pp. 246–259. [901

Discusses the Britain's Declaration brought to India by Sir Stafford Cripps.

Pre-History and Proto-History

Chakladar (H. C.)—The Prehistoric Culture of Bengal. *MII*. XXIII, pp. 140–162. [902

Chakravarti (S. N.)—A Handbook to the Indian Prehistoric Antiquities: Prince of Wales Museum of Western India. $8\frac{3}{4}'' \times 5\frac{3}{4}''$, pp. 22, 8 pl. Prince of Wales Museum, Bombay 1941. **[903**

Deals with the collection of Indian Prehistoric antiquities in the Prince of Wales Museum, Bombay. The introduction contains a sketch of the progress of prehistoric man in India through five successive ages—the Palaeolithic, the Neolithic, the Chalcolithic, the Copper and the Iron. Ends with a short bibliography.

Heras (Rev. H.)—Pre-History or Proto-History? *JBORS*. XXVII, pp. 113-120. **[904**

Points out the difference between the terms pre-history and proto-history. Says, the term pre-history has been misused by most scholars and proceeds to point out that the pre-historic period of India for the present ends with the appearance of the culture of the Indus Valley which marks the first step of the historical man in India. The proper denomination of the Indus Valley Culture would be "proto-historic"

Krishna (M. H.)—Twenty-ninth Indian Science Congress, Baroda, 1942. Presidential address, Section Anthropology. Prehistoric Dechan. See No. 17.

Sastri (Srikanta)—Proto-Indic Religion. $8\frac{1}{2}'' \times 5\frac{1}{2}''$, pp. 91. Pub. Author, Mysore, 1942. **[905**

Firstly, it deals with the seals, deities and figurines, etc., and aims at weighing their significance. Secondly, it studies the social customs and the maritime activities of pre-Aryans of the Indus Valley. On the whole the book is a study of the social and religious beliefs of the pre-Aryan people in relation to those prevailing in the Vedic, specially in Atharvan, society.

This matter also appeared serially in *QJMS*.XXXII, pp. 8-37 158-177; 276-292; 383-398; XXXIII, pp. 52-61.

Puranic

Devi (Akshaya Kumari)—A Biographical Dictionary of Purāṇic Personages. $7\frac{3}{4}'' \times 5\frac{1}{4}''$, pp. 8+72. Vijaya Krishna Brothers, Calcutta, 1942. **[906**

Shows from a comparative study of the archaeological discoveries of Mohenjo Daro, Harappa, Iran, Egypt, Babylon, and

other ancient sites that the personages of the Vedas and Purāṇas are not fantastic but really historical. She thinks, for instance, that the Yakshas of the Indian mythology are the Astraloids who migrated from Java through Malaya and Assam, spread through India and still form the substratum of, especially Southern Indian population. Again in her opinion, tall Rakshasas were negroes, and pigmy Nishadas were Negretos, Hiranykasyapas (yellowmen)and Daityas were mongoloids,Turvasus were mediterraneans,andBasisthas wereAohean Aryans. The conclusions of the authoress are, of course, startling but they are based on the description of peoples given in the purāṇas and the anthropological datas of the living races of this country. Contains a chart of the constellatory figures of the Rigvedic pantheon, a chronology of ancient dynasties, and Index of proper names and a chronology of post-Vedic personages.

Gyani (S. D.)—Date of the Purāṇs. *NIA.* V, pp. 131-135. [907

The problem of the date of the *Purāṇas* is very complicated and difficult for solution. Unless a definite and successful effort is made in that direction, the history of ancient India before the rise of Buddhism would merely be speculative, because the *Purāṇas* are perhaps, the most important source of our information for the period, and that information needs to be properly fixed in a chronological setting. An analytical examination of the extant *Maha-Purānas* reveals to the author that the Purānic literature had to pass through, roughly speaking, four different stages of development, which can be assinged to definite chronological epochs, clearly reflected in the extant *Purāṇas*, before it achieved its modern and multifarious forms. These stages he briefly states: (i) The *Vaṁśa* and *Akhyāna* stages from B. C. 1200 to B. C. 1000, (II) The Bifurcation stage from B. C. 1000 to B. C. 600, (iii) The *Pañca Lakṣaṇa* stage from B. C. 600 to A. D. 100, and (iv) The Sectarian or Encyclopaedic stage from A. D. 100 to A. D. 700. In the light of these four stages of Puranic development in their chronological setting, the problem of the date of the *Purāṇas* unfolds all its mystery and we can say that the *Purāṇas* as they stand to-day, represent different chronological and cultural epochs of Hindu history.

Hazra (R. C.)—The Devī-Purāṇa. *NIA.* V, pp. 2-20. [908

The *Devi-Purāṇa* is one of the most important of the Śākta Upapurāṇas. It deals, in 128 chapters, mainly with the exploits and worship of Devī, who is incarnated in the Vindyas as a

maiden mounted on a lion, and who, in spite of her independent existence as the 'yoga-nidrā' and the primal and pre-eminent Energy, is principally the Sākti of Siva though also indentified with the Śāktis of other gods as well as with the Mātṛs and other famale deities such as Umā, Dākṣāyanī, Kālī, Candī, etc. It also gives important information about the different incarnations of Devī and her original nature and relationship with Śivā and other gods. The author gives a short summarised contents of the Purāṇa

Mankad (D. R.)—The Manvantara. *IHQ*. XVIII, pp. 208-230. [909

Discusses the system of Manvantaras, as propounded in the Purāṇas. A comparative study of the Purāṇas raises many points of doubt and irrelvancy. The author first cansiders the names of the *manvantaras* and then the number of years alloted to a *manvantra*.

Pantalu (N. K. V.)—Shakespeare and Veda-Vyāsa. *QJMS*. XXXII, pp. 408-420. [910

Thinks that Shakespeare based his story of Hermione in *The Winter's Tale*, on Madalasa in the *Mārkaṇḍeya Purāṇa*.

Sociology

Balaratnam (L. K.)—The Thiruvatirai Festival of Malabar. *QJMS*. XXXIII, pp. 201-203. [911

The festival described here is annually held by the Malayalees of Kerala in the month ef Pauṣa in commemoration of the destruction brought to the mythical god of love Kāmadeva by Śiva.

Banerjee (Brajendusundar)—The Daughter's Son in the Bengal School of Hindu Law, *JBHU*. VI, pp. 63-72 [912

The right of succession of the daughter's son is more fully recognised in the Bengal School than in the other Schools of Hindu Law.

Banerji-Sastri (A.)—Judgment in the Courts of Mithila in the XVIII Century: Women's Rights of Inheritance, Maintenance and Adoption; On Partition and Sale. *JBORS*. XXVIII, pp. 104-111. Sanskrit text. [913

The judgment writer is said to be Pandit Machala Upadhyaya who flourished in Śaka 1725 and was a resident of Mangarauni in Madhubani sub-division in the Darbhanga district.

Barnabas (John)—The Future of the Family in India. *AP*. XIII, pp. 205-210. [914

India should learn from the experience of the West that lax morals are in the interest neither of the individual nor of the race.

Barua (Birinchi Kumar)—Bihu and its Probable Relation with Fire-Festival. *JARS*. IX, pp. 73-78. [915

Points out evidence to show that many of the festivals observed in Assam, were originally, fire-festivals.

Chaudhuri (Jatindra Bimal)—Widow- Marriage in Ancient India. *TMR*. LXXI, pp. 68-71. [916

—— Widow-Burning in Ancient India.*TMR*. LXXI, pp. 459-462. [917

Datta (Jatindra Mohan)—Some Sociological Facts about 'Suttees'. *TMR*. LXXI, pp, 439-441. [918

Gives statistics of suttee cases.

Elwin (Werreier)—IV Ceremonial Cross-Dressing among the Murias of Bastar State. *MII*. XXII, pp. 163-173. [919

Ghurye (G. S.)—Anthropological Approach to the study of Indian Sociology. See No. 14.

Khare (G. H.)—Playing Ganjiphas (Marathi text). *BISMQ*. XXII, pp. 74-79. [920

Millar (R. T. C.)—The Nose-Ring in the Old Testament. *NIA*. V, pp. 25-30. [921

Points out that the nose-rings were in use among the people of the Hebrews several centuries before Christ. Gives references from the Bible.

Mukerjee (Radha Kamal)—The Social Values of Buddhism. See No. 163.

Pandey (Raj Bali)—The Vivaha Samskara (Marriage Ceremonies) of the Hindus. *JBHU*. VI, pp. 1-22. [922

Pinkham (Mrs. Mildreth)—The Status of Woman in Hinduism as reflected in the Purāṇas, the Mahābhārata, and the Rāmayaṇa. Columbia University Press, New York, 1941. [923

Pinkham (Mrs. Mildreth)—Woman in the Sacred Scriptures of Hinduism. $8\frac{1}{2}'' \times 5\frac{1}{2}''$, pp. 256. Columbia University Press, New York, 1941. [924

A study of Hindu scripture in its relation to child-marriage, infant mortality, enforced prostitution, etc., with suggestions for the improvement of the position of present day women in India.

Potdar (K. R.)—Contemporary Life as Revealed in the Works of Bana. *JUB.* XI, pp. 111-143. [925

Deals with: People, their occupation, social intercourse; ceremonials, learning, civil administration, beliefs, religious conditions, philosophy and ethics.

Pranavananda (Swami)—Battle of the Kangdali. *IGJ.* XVII, Pt. 1, pp. 62-66, 1 pl. [926

The Kangdali festival celebrated by the Bhotias of Chaudans is known as *the battle af Kangadli.* The author here describes the festival.

Roussos (Th.)—Santal Marriage Customs. *NR.* XVI, pp. 148-159, [927

Deals with Santal administration; marriage limitations; the normal way of getting married and practical conclusions.

Roy (M. N.)—Fragments of a Prisoner's Diary. Vol. II. pp. 152. Renaissance Pubclication, Calcutta, 1942. [928

Every self-respecting Indian will feel disappointed with this book. Nay, every self-resprectting Indian will feel humiliated for the expressions and arguments used by the writer in criticising Indian womanhood. Fortunately, Roy brand of Socialism, Democracy and Politics stand self-exposed. No amount of such publications can mislead the politically minded public of India.

Runganadan (Mrs. S. E.)—Indian Women of Today. *AR.* XXXVIII, pp. 236-245. [929

Deals with: Rural welfare work; Women's organisations; Co-operation; Women teachers; Early marriage and purdah; Missionary efforts; India's war efforts and freedom from communalism.

Sarasvati (Hariharananda)—Stolen Clothes (Cira Harana). *JISOA.* X, pp. 103-139. [930

The tale of the stolen clothes comes from the 22nd chapter of the tenth part of the Bhagavata-purana.

Sarkar (Benoy Kumar)—Villages and Towns as Social Patterns. pp. xvi+685. Chuckerverty Chatterjee, Calcutta, 1941. [931

The author has used villages and towns: Brindavan and Dwaraka, as convenient pegs for hanging his very extensive discussion of all manner of sociological problems. His main thesis is that not a single principle but a complex of dualities, rules the world and determines its progress.

Sitapati (G. V.)—The Soras. *JAHRS.* XIV, pp. 1-16. [932

This article is continued from *JAHRS*, Vol. XIII, p. 136. Here the author deals chiefly with the habits of drink and drung of the Soras.

Srinivas (M. N.)—Marriage and Family in Mysore. Fareword by Rajkaryapravina N. S. Subba Rao. $8\frac{1}{2}'' \times 5\frac{1}{2}''$, pp. 218. New Book Company, Bombay, 1942. [933

"The author deals with the institution of marriage and family and gives us a detailed account of the rites at marriage, puberty pregnancy, and death along with a short note on the vratas, festivals and religious life in general. There is a chapter in the Basavis—non-Brahmin women dedicated to the gods. One chapter is devoted to the mother-in-law—one giving a list of main Kannada castes and Non-Kannada castes and the other on the Terminology of Kinship.

The detailed study of the customs and rites of the Non-Brahamans is very interesting as it is helpful in evaluating the Indo-Aryan influence on the Dravidian culture. The caste-system is definitely an Indo-Aryan institution and its development in the South must be the result of the Indo-Aryan influence. It might be that the indigenous culture like all other cultures in history had a sort of class vision of society but the full-fledged caste-system must be due to the impact of the Indo-Aryan culture. This belief is strengthened by the fact of the various customs and rites that have been and are being introduced in their caste by the Non-Brahmins in emulation of the Brahmin castes".—*K. T. Merchant, JUB. XI, pp. 162-163.*

"....There is one piece of criticism which must be made. Sociology is altogether different from Social Reform and if the former takes upon itself the duty of evaluating social facts and

advocating reforms, it loses altogether its scientific value. The author says (p. 20) 'Tera' (bride-price) reduces marriage to a bargain and equates woman to a chattel. It is an insult to womanhood. The retort that the women do not feel it an insult does not alter the fact that a human being is sold. Progressive opinion is in favour of tera being abolished. Leaders should organise movements against tera and agitate for its removal. The community should be educated before demanding legislation from the Goverment.

This and similar statements which are found here and there in the book are hardly the stuff one would look for in a scientific sociological study".—*BmV. VII, Pt, 3, p, 221.*

Sternbach (Ludwik)—Subjects of Law and Law of Family, According to the Yājñavalkya-Dharmaśāstra. *PO.* VI, pp. 159–180. [934

Valavalkar (Pandharinath)—A Survey of Research in Indian Sociology in Relation to Hindu Dharmaśāstra. In No. 1183. pp. 333–374. [935

Vedic

Aiyangar (A. N. Krishna)—Āśvalāyanagṛhyasūtra with Devasvāmbhāṣya. (Sanskrit text) *BmV.* VI, Pt. 2, pp. 7–14. [936

——— The Āpastambasmṛti. Sanskrit text. Serial. *BmV.* VI, Pt 1. pp. 17–24; Pt. 2, pp. 25-32; Pt. 3, pp. 33–48; Pt. 4, pp. 49–56. [937

Aiyangar (K. V. R.)—Bṛhaspatismṛti. Reconstructed. Sanskrit text, with introduction and Preface in English. $6\frac{3}{4}'' \times 4\frac{1}{2}''$, pp. 186+546, Baroda, 1942. [938

Aiyangar (T. R. Srinivasa)—The Vaisanavopaniṣad. Serial. Sanskrit text. *BmV.* VI, Pt. 2, pp. 49–56; Pt. 4, pp. 57–72. [939

Atkins (Samuel DeCoster)—Pusan in the Rigveda. Princeton University Press, Princeton, 1941. [940

Barret (LeRoy Carr)—The Kashmirian Atharva Veda. Book Nineteen and Twenty. Edited with critical notes. pp.

153. American Oriental Society's Vol. xviii. American Oriental Society, New Haven, Conn., 1940. [941

This volume completes the publication of the text of the Atharva Veda Paipalada, giving a translation of the manuscript and an edited text, with a few notes. The nineteenth book presents more than half of the contents of book six of the Caunaka text and the twentieth book more than half of the contents of book seven of the Caunaka text. This completes 18 volumes.

Brown (W. Norman)—The Creation Myth of the Ṛig Veda. *JAOS*. 62, pp. 85–98. [942

The organisation of the universe and its beginnings, as understood by Vedic man, have scarcely been revealed to us. An examination of scientific works on the religion, philosophy, and cosmography of the Rig Veda shows that little more is known than that the universe was considered to be composed of the earth surface, the atmospheric region, and the sky surface. For a theory of the origin of this we are hardly referred to any more than a few late hymns of the Rig Veda, which are modestly metaphysical in character and represent no full exposition of the topic, and doubtless nothing that is primary. It is author's belief that a fair amount of information is available in the text itself if we can rightly arrange and interpret the allusions which it offers. The author here tries to deal with the topic of Rigvedic Cosmogony.

Chakravarthy (G. N.)—Poetry and Romanticism in the Ṛg-Veda. *PO*. VII, pp. 49–65. [943

Chatterjee (Basanta Kumar)—Upanishads and Vedic Sacrifices. *TMR*, LXXI, pp. 174–176. [944

Examines the question whether in the Upaniṣads there is any mention of the inefficacy of Vedic sacrifices, and comes to the conclusion that there is no justification for the theory that the authors of the Upaniṣads had lost faith in the existence of Vedic gods or the efficay of sacrifices.

Chintamani (T .R.)—Kausitaka and Sankhayana–Upaniṣads, (Sanskrit text). *AOR*. VII, pp. 18 of Sanskrit section. [945

Examines the relation beetween the Upaniṣads of the two schools.

Coomaraswamy (Ananda K.)—Horse-riding in the Ṛgveda and Atharvaveda. *JAOS*. 62, pp. 139-140. [946

A Short note to point out that there is a clear reference to horse-riding in the Ṛgveda.

Dandekar (R. N.)—Pūṣan, The Pastoral God of the Veda. *NIA*. V, pp. 49-66. [947

Vedic gods often seem to possess very complex characters. The descriptions in the Vedic hymns usually bring forth so many different traits of a single god that it is not always easy to determine the original nature and the later devlopment of his personality. In this respect, Pūsan may be regarded to be a particularly curious and enigmatic figure among the pantheon of the Vedic gods. This god is celebrated alone in eight hymns of the Ṛgveda, with Indrā in one hymn, with Soma in one, and is mentioned with several other deities in about fifty-eight hymns, his name thus being mentioned about 120 times. He is glorified in the *Atharvaveda* and the *Brāhmaṇas* and seems to have played a peculiar role in the Vedic ritual.

A critical study of the passages referring to Indrapusanau leads the author to the conclusion that originally the Indra-religion and the Pūsan-religion were two independent religious cults and that a special effort is made to bring them together. Similar appears to have been the case also with regard to the coupling together of Somā and Pūṣan.

—— Twenty-Five years of Vedic Studies. In No. 1183, pp. 1-68. [948

De (S. K.)—The Vedic and the Epic Kṛṣṇa. *IHQ*. XVIII, pp. 297-301. [949

Discusses the speculation regarding the identity of the epic Vāsudeva-Krsṇa with the Krsṇa of Ṛgveda, whom the *Anukramaṇī* styles Kṛṣṇa Âṅgirasa, and with Kṛsn Devakī-putra who is described as the pupil of Ghora Aṅrigirasa in the Chāndogya upanishad. *Chāndogya-Upaniṣad.*

Dumont (P. E.)—[DieYajuś des Aśvamedha], by S. Bhawe (Stuttgart, 1939) See *ABIHI*. II, No. 1027. [950

......Most of the opinions of Dr. Bhawe are sound and well presented, but......I still think that we have good reason to believe that horse which at the time of the Brāhmaṇas was offered to Pṛajapati originally was offered to Varuṇa. I do not want to repeat the arguments which I have put forward in favour of this

opinion in my work on the horse sacrifice (*L' Aśmedha*, pp.xiii–xv), but I again insist on the fact that, according to many passages of the Brāhmaṇas, the horse is born of the Waters and belongs to Varuṇa".—*JAOS. 62, p. 81.*

Dutt (K. Guru)—Śākti in the Veda. *TQ*. XIV. pp. 173–177. [951

The word *Sākti* means 'energy'. Power or Force is conceived as the active principle in the universe, and is personified as a goddess. Reference is made to some of the well-known cosmic hymns in the Rigveda.

Falk (Maryla)—Amāvāsyā in Mythical and Philosophical Thought. *IHQ*. XVIII, pp. 26–45. [952

The subject of this paper is the unnoticed mythical motif concerning the marriage of a feminine deity called Sūryā. This name evokes in the first place the well-known Sūryāsūkta, which at some period previous to the reduction of the 10th Maṇḍala of the Ṛg. Veda was made into a marriage-hymn out of a pre-existing shorter composition describing the marriage of Sūryā.

Gangoly (O. C.)—The Indian Dragon. A Vedic Motif on Gupta Relief. *TMR*. LXXI, pp. 544–547, 4 illus. [953

Garge (D. V.)—The Contribution of the Sabara-Bhasya to Ṛgveda Exegesis: Or the Treatment by Sabara of the Ṛgveda-Passages cited in his Bhasya. *BDCRI*.III, Pt. 4, pp. 531–546. [954

Ghosh (Batakrishna)—[Rudra-Śiva] by N. Venkataramanayya. (Madras, 1941). See *ABIHI*. IV, No. 1213. [955

"The last two sentences of this curious but stimulating little book are : 'All the characteristics which are supposed to be the hall-mark of Dravidism are thus definitely traceable to the Vedas. There are therefore no valid grounds for presuming a non Aryan origin for the Purāṇic Śiva'. But the characteristics of Dravidism not having been accurately formulated by the author or any of his predecessors in the field no one can decide if *all* of them can be traced to the Vedas, and the Aryan religion reconstructed in outline on the basis of the points of similarity among the primitive religions of Indo-European-speaking tribes showing no god towards whom the attitude of the worshippers can be proved to have been one of *da ut abeas* as towards the Rudra-gods of India and the *Theoi appompaioi*

of Greece, it is quite reasonable to assume as a working hypothesis that the gods of aversion were taken over by the Âryans from the peoples among whom their tribes settled down in historical times. Author apparently does not know Arbman's excellent book on Rudra, and nowhere has he betrayed an intimate knowledge of Vedic text with which he has been operating".—*IC. IX, p. 409.*

Ghoshal (U. N.)—The Gāthās and Nārāśamsis, the Itihāsas and Purāṇas of the Vedic Literature. *IHQ.* XVIII, pp. 93-100. **[956**

However authentic the genealogies of the Vedic religious teachers and the Vedic lists of *gotras* and *pravaras* might be, they would form at best a skeleton of historical compositiors properly so called. A more definite approach of history is marked by some ancillary branches of learning known to the Vedic times, to which the author now refers. These are the *gāthās* and the *nārāśamsis* which may be roughly translated as 'epic song verses' and 'songs in praise of heroes' respectively.

—— The Vaṃśas and Gotra-pravara Lists of Vedic Literature. *IHQ.* XVIII, pp. 20-25. **[957**

A study in the beginnings of Indian historiography.

Jog (D. V.)—Vedasiddha Mayavad (Marathi text). Pub. Author at Anand Press, Poona, 1942. **[958**

The Maya doctrine as deduced from the Vedas, being chapter 4, of the concluding review of a commentary on the Prasthan Traya.

Kanta (Surya)—Atharva Pratiśakhya. (Sanskrit text). Edited for the first time together with an introduction, English translation, notes and indices. With three facsimiles. (Mehar Chand Lachhman Das Sanskrit and Prakrit Series No. 6). $6\frac{1}{4}'' \times 4''$; pp. vi+21+169+65+35, Mehar Chand, Lahore, 1940. **[959**

Karmarkar (A. P.)—The Puruṣa-Sūkta (Ṛgveda X. 90) and the Mystic Glorification of the Human Victim. *JBBRAS* 18, pp. 91-93. **[960**

The *Puruṣa-Sūkta*, in the opinion of the author, is one of the hymns which has been written mainly with the purpose of depicting the mystic glorification of the human victim sacrificed in days of yore. The author traces the contents of *Puruṣa-Sūkta.*

Karnik (H. R.)—A Legend of Political Wisdom in the Satapatha Brāhmaṇa (I.v.4.6.11). *PO.* VII, pp. 217-226. [961

Kedar (T. J.)—A New Interpretation of a Disputed Reference in Garga Saṃhitā. *NUJ.* No. 8, pp. 1-3. [962

Scholars differ as to the correct interpretation of the expression *ṣaṭdvikapañcadvi* found in the *Gargasaṃhitā* with reference to the interval of time that elapsed between the reign of Yudhisthira and the beginning of the Śaka era. A reading of the expression in the usual reverse order will yield 2526 years. But *dvika* means double or twice and not two. Hence *ṣaṭdvika* is twice six or 12 and *pañcadvi* is 52. This gives 1252. Yudhiṣṭhira's rule according to this interpretation, ended 1252 years before the Śaka era began in 78 A. D., i. e., in 1174 B. C.

Kunhan Raja (C.)—[Women in Ṛgveda], by B. S. Upadhye (Benares, 1941). See *ABIHI.* IV, No. 1207. [963

"... ... One may not accept all the conclusions arrived at by the author on the strength of the premises on which he has based his conclusions. Whether the incident of the love of Ysmi for her brother Yama is enough evidence for the existence of an incestuous marriage between brother and sister as a recognised custom and whether the love of Prajapati for his daughter and the love of Pūṣan for his mother are evidences for incestuous marriage between father and daughter and between son and mother, are matters on which controversy will continue. Although in the main, gods are conceived of in the form of man, it is only to a certain extent and not in all details. Whatever is described as existing among gods need not be taken as a reflection of what existed in the Society also. Until evidence is shown about such customs prevailing among men, independent stories about gods, the theory has to remain a bare postulate. The description of divine and supermundane beings moving about in *vimanas* is not in itself a proof of ancient Indians having used means of aerial transport".

Laddu (R. D.)—On the Structure of Atharva-Veda, III, 15. *PO.* VII, pp. 227-231. [964

Mehta (R. A.)—Niralambopaniṣad (Gujarati text). pp. 16. Gujarati Printing Press, Bombay, 1942. [965

Text of the Niramba Upaniṣad, translated with commentary.

Mitra Jagadish (Chandra)--A Postscript on the Sāvitrī Upaniṣad. *IC*. X, Pt. 2, pp. 79-82. [966

In his article entitled *Śāntipāṭha and the* Affiliation of Upaniṣads, in *IC*. VIII, pp. 253 ff. the author tried to show that the Sāvitrī Upaniṣad of a later date, as mentioned in the Muktikā Upaniṣad and published in the Nirṇayasāgara Press, is raely an Atharvaṇic treatise in spite of its Sāmavedic Śānti. For a discussion of this point he now gives a note which does not run counter to his original proposition that it is in fact an Atharvavedic Upaniṣad.

Narahari (H. G.)--On the Origin of Upaniṣadic Thought. *PO*. VI, pp. 139-148. [967

—— Designation of Hell in the Ṛgveda and the Meaning af the word 'Asat' *IHQ*. XVIII, pp. 158-166. [968

Discuses the word *Asat* which occurs in the Ṛgveda, and which Norman Brown suggested, was the name which the Vedic people designated the place of punishment for the wicked after death. The present writer rejects this view, and keeps the Ṛgvedic hell still unnamed.

—— 'Soul' in the Ṛg-Veda. *RPR*. XI, pp. 51-62. [969

Endeavours to prove by quotations that the Ṛgvedic seers had a knowledge of Soul as different from the body as eternal, and having the three essential qualities of Sat, Cit, and Ānanda.

Ojha (R.)—The Indra-Vṛtra War and the 'Serpent People' *JBORS*. XXVII, pp. 55-64. [970

Compares Babylonian and Vedic myths.

Pandey (R. B.)--Atharvavedic Conception of the Motherland. *JBHU*. VI, pp. 193-204. [971

Pillai (P. K. Narayana)--Mantras Cited by Pratikas in the Aitareya Brāhmaṇa and not traced to the Ṛgveda. *BDCRI*. III, Pt. 4, pp. 489-530. [972

Prabhu (R. K.)—A Pre-Historic Cry. *VBQ*. VII, pp. 73-85 [973

Traces the origin of the joyous cry *Allelujah*, to *ululu* of Vedic origin. Points out that the cry of *ululu* or *ulu* has been in common use in India since the earliest days of the Vedas down to the present day and that in places where the actual use of that

cry has gone out of practice through one cause or other, traces of the original cry are still to be found in the vocabularies of most of the principal languages of modern India.

Premananda (Swami)—Isha Upaniṣad. Philosophy of God-consciousness. Translated into English from the Original Sanskrit text. Self-realisation Fellowship, Washington, 1942. [974

Raja Rao (M)—The Eclipse-Code of the Rigvedic Āryans as Revealed in the Sunahsepa Hymns and the Brāhmaṇas. *PO.* VI, pp. 1-28. [975

Sastri (Dharmendra Brahmachari)—[Samavedasamhita], by C. Kunhan Raja, (Madras, 1941), See *ABIHI.* IV, No. 1181. [976

"... contains only the Purvarcika portion which has been commented upon by both Madhava and Bharatasvamin. Regarding the Uttararcika, Madhava does not comment on it, whereas Bharatasvamin does only partly. The language of the commentaries is simple; and as a rule Madhava's expositions are clearer and more elaborate than Bharatasvamin's. As in the case with Sayana, these commentaries interspire grammatical notes with their exegetical explanation."—*JBORS. XXVIII. p. 89.*

Sehgal (S. R.)—Importance of Account in the Vedas. See No. 541.

Shamasastri (R.)—Agni in the Vedas. *NIA.* V, pp. 90-93. [977

Agni in the Vedas is identified as the planet Mars.

—— Daniel's Dream in the Vedas. *CR.* 84, pp. 215-220. [978

Points out that Rigvedic riddle described in 1.164, is identical with the Biblical riddle described in Daniel 8th chapter.

—— The Ṛbus and the Four Sama Cups. *PO.* VII, 177-180. [979

The Ṛbhuhusukta of the Ṛgveda (I. 161) has been interpreted in the light of the writer's interesting assertions that many of the stories and statements in the Vedas and Purānas have reference to various astronomical phenomena. The Camasa cup

which is mentioned in the Ṛbhu-sūkta as turning into four is nothing but the celestial sphere or circle divided into four parts each corresponding to the three months.

Shamasastri (R)—Solstices and Equinoxes in the Vedas. *CR.* 85, pp. 189-197. [980

—— Vayu and Vrsakapi. *NIA.* V, pp. 213-216. [981

Points out that Vayu in the Vedas and also in later Sanskrit literature is said to be of seven kinds, and thinks that the Vedic Vayu is the moon. Then he proceeds to show that Ṛgveda x. 86, describing dialogue between Indra, Saci, and Vrsakapi, corresponds to a conversation between Rāma, Sītā, and Hanuman after the war about Sītā's anxiety during the fire at Lanka.

—— Vedic Iconograpy. *JISOA.* X, pp 74-93. [982

The Vedic gods and goddesses seem to be or are rather the seven planets, the twenty-seven constellations, and the stars with periodic rising and setting. Cyclic solar and lunar eclipses, occulations of minor planets, solstices and equinoxes form the suject-matter of the Vedic hymns. The Planets are given various names in accordance with changes in their positions and conditions. He enumerates the gods and goddesees.

Singh (Udaiya Narayan)—Atharvadedīya-Kauśika-gṛhyasūtra. Text with Hindi translation. pp. 7+18+263+56. Madhurpur, 1942. [983

Sitaramiah (S.)—The Village Vidangas and their Value. *QJMS.* XXXII, pp. 375-382. [984

Srivastava (S. M.)—Woman in Rigveda. *TMR.* LXXI, pp. 82-83. [985

Vaidika Saṁśodhana Maṇḍala—Ṛgveda Saṁhitā with Sāyaṇa's Commentary, Vol. III, (Maṇḍalas 6-8), Edited by the Vaidika Śaṁśodhana Maṇḍala, Poona, $10\frac{1}{2}'' \times 7''$. pp. xvii+64+966. Poona, 1942. [986

Based on as many as 30 different MSS. The principle adopted here in fixing the text of the *bhasya* being uniform with that adopted in the previous two volumes.

Varadachari (K. C.) and Tatacharya (D. T.)—Iśavāsyopaniṣad-Bhāṣhya, by Śrī Venkaṭanatha. Translated and

critically edited. (Śrī Veṅkaṭeshvara Oriental Series No. 5). $10\frac{1}{2}'' \times 6\frac{1}{2}''$, pp. xxvi+21+32+viii. Sri Ven. Or. Inst. Tirupati, 1942. [987

" ... The Upaniṣad had been published with the commentaries of various schools in several good editions, the particular feature of this publication is the additional exposition of Vedanta Desika's commentary which expounds the Upanishad from the point of view of Visishtadvaita. It is presented in a carefully published edition with the necessary apparatus for study by earnest students of Indian religion who may not have the equipment necessary for the full understanding of the subject. The work of these scholars is the careful edition of the Bhashya and its exposition and translation in English. It is a very satisfactory exposition of the topic and the credit of the publication is due to the newly organised Sri Venkateshvara Oriental Research Institute at Tirupati....There is one point to which attention must be drawn: Vedanta Desika is said to have lived at Satayamangalam on the banks of the Kaveri during his exile. He is not alone in this error but the place of residence of Vedanta Desika was Sattegalla a village on the bank of Kaveri, close to the frontier of Mysore, Satyamangalam being on the Bhavani far from the Kaveri".—*JIH. XXI, pp. 252-253.*

Velenkar (H. D.)—The Family-Hymns in the Family-Maṇḍalas. *JBBRAS.* 18, pp. 1-22. [988

The discussion shows that in the Family-Maṇḍalas (II-VII) of the Ṛgveda there are hymns which may properly be described as family hymns, because the poets there refer to some unusual exploits of the earlier ancestors and glorify their own families.

—— Hymns to Indra by the Bhāradvājas. *JUB.* XI, Pt. 2, pp. 55-72. [989

Continuation. See *ABIHI.* IV, No. 1211.

Wijesekera (O. H. de A.)—The Philosophical Import of Vedic Yakṣa and Pali Yakkha. *UCR.* I, Pt. 2, pp. 24-33. [990

The curious term *yakṣa* which makes its appearance for the first time in the Ṛgveda and there seems to denote primarily 'the mysterious' has in the latter Saṃhitās, Brāhmaṇas and Upaniṣad developed several shades of meaning, the most important of which for the early Indian thought is undoubtedly its philosophical significance. Its commonest sense, however, seems to be

the mythological as denoting a species of certain non-human beings, demons, ogres or spirits—a sense found for the first time in the Gṛhya Sūtras and become popular in Pāli literature. Several aspects of its Vedic use have been discussed by Hertel, Boyer, Geldner and others, but its philosophical use as found particularly in the Upaniṣads and early Pāli literature has heretofore received no adequate presentation.

An attempt is made here to trace the evolution of the philosophical import of this term throughout its long history as seen starting most probably in the tenth *maṇḍala* of the Ṛgveda in a cosmogonic context and developed in the later Saṃhitas, Brahmanas and Upaniṣads, till it finally assumed its important role as occurring in the early Buddhist work, the Sūta Nipāta, and, to appraise its significance for ancient Hindu thought and for early Buddhism.

Reports and Proceedings

Bombay—Annual Administration Report of the Rural Development Department in the Province of Bombay for the Year 1940-41, 9½"x 6", pp. 42. Govt. Central Press, Bombay, 1942. **[991**

—— Annual Administration Report of the Rural Development Department in the Province of Bombay for the Year 1941-42. 9½"x 6", pp. 44. Govt. Central Press, 1942. **[992**

Bombay—Annual Report of the Department of Industries, Bombay Province, 1940-41 9½"x6", pp. v+111. Govt. Central Press, Bombay, 1942. **[993**

Gwalior State—Annual Administration Report of the Archaeological Department, Gwalior State, For Vikram Samvat 1946, Year 1239-40. 13¼"x 8½", pp. 68, 10 pl. Alijah Darbar Press, Gwalior, 1942. **[994**

Reports tours of the Directors to various places in the State; Gives list of antiquities collected; list of inscriptions copied; list of books added to the library.

History Congress—Proceedings of the Indian History Congress, Fourth Session, Lahore, 1940. 9½"x6", pp. ix+399. Lahore, 1942. **[995**

Hyderabad—Annual Report of the Archaeological Department of His Exalted Highness the Nizam's Dominions. For 1937-40. 13"x9¾", pp. 52, 25 pl. Calcutta, 1942. [996

Indian Historical Records Commission. Proceedings of Meetings. Vol. XVIII. Eighteenth Meeting held at Mysore, January, 1942. 9¾"x6", pp. 14+iv+381+130. Manager of Publications, Delhi 1942. [997

Madras—Administration Report of the Government Museum and Connemara Public Library, for the year 1941-42. 9¾"x6", pp. 23, 2 pl. The Superintendent, Government Press, Madras, 1942. [998

Reports the acquisition of top part of an inscribed pillar from the Kachapesvara temple at Conjeeveram containing on its sides fragments of the first few verses of the *Sūryaśataka* of the poet Mayura. An early Pallava copper plate grant of the Gajapati King Hamvira. A copper plate grant of the Eastern Chalukyan king Vijayadita III. An ivory box richly carved on the top and the sides, believed to have been the household of Purniah of Mysore is illustrated by two plates.

Mysore—Annual Report of the Mysore Archaeological Department for the year 1941. 11"x8¼", pp. xiv+285, 26 pl. University of Mysore, Government Branch Press, Mysore 1942. [999

The Report is divided into six parts: (1) Administrative, (2) Conservation of ancient monuments, (3) Study of ancient monuments and sites, (4) Numismatics, (5) Manuscripts, and (6) New Inscriptions, for the year 1941.

In the neighbourhood of the Kolar Mines, a wide field of cromlechs is reported. The ancient site at Hungunda seems to be important like that of Chandravaḷi; the potsherds, particularly appear to present interesting data for study. The places might mark the pre-Śātavhāna town. The existence of cromlechs here like those met with at Brahmagiri suggest the possibility of there having been also a prehistoric iron age town in the vicinity, while the series of caves round about Sitagudda appear to have been the dwelling places of Neolithic man. In front of the Sitagdda caves was picked up a neolithic celt and nearby were discovered several cup-like

depressions on the rocks. A tour in parts of the Shimoga district has resulted in the discovery, for the first time, of monuments belonging to the Rāshrṭakūṭa period.

About sixty inscriptions are said to have been collected, of which four are copperplates records and the rest are stone epigraphs. One of the copperplates is from Kondrahalli, issued in the 39th regnal year of the Gaṅgā king Kongani Muttarasar, perhaps a name of Śrīpurusha; it records the grant of the village Śāliggāme to a Brāhmaṇ named Bhūtaśarma. Another copperplate, from the village of Vadanagal records the creation of an *agrahār* named Bukkarāyapura by Bommaṇa under the orders of Prince Bhūpati Voḍeyar, son of Bukka II, who is called heir-apparent. The grant was issued during the reign of the Vijayanagar King Hariahara II. Bhtupati, although a son of Bukka II, the eldest son of Harihara II, it is said, did not succeed his grandfather on the throne. His uncle Dēvarāya I, is said to have ascended the throne in 1406, and Bhūpati Voḍeyar remained as governor under him till about 1420.

A third copper plate grant from the village Chōḷeyanahaḷḷi, dated Śaka 1381 records the gift of the village Chōlisṭṭipaḷḷi, renamed Tryambakapura Agrahāra, to some Brāhmaṇs by Dēvarāya II of Vijayanagar. The fourth copperplate record of the year is of the reign of the Vijayanagar king Harihara II and mentions the governor of Gōvā named Bāchanna Voḍeyar or Bhāskara who granted an *agrahāra* village named Kāṇvapura.

Of the stone records, one mentions the name of Vikramāditya, the Chālukya king, and Konguṇi Arasar, the Gaṅgā king, as engaged in a fight with the Pallavas (Kāḍuveṭṭi). Another stone record found at Bechirak Dēvalāpura, belongs to the reign of the Vijayanagar king Sadāśiva and records some grant made for the temple of Mārkaṇḍēśvara by Sitāpaka Malika Voḍeyar, agent of Dilāvarkhān, who was apparently a Mussalman. The record is dated Śaka 1479. Another record found at Bēlur records the gift of some lands to the *guru* Surēndratīrth-śrīpāda of Bēlūr for the worship of the god Rāma and the maintenance of his *matt* by Gundappa-daṇṇāyaka under the direction of Teppada Nāgaṇṇa Voḍeyar, subordinate of Harihara II.

In Part V (Manuscripts), is reported a find of a document consisting of an interesting long paper roll containing a letter written by Veer Rajunder Warriar (Vīra Rājendra Woḍeyar) of Coorg in about 1799 A.D. to the British. It is a roll about 15 feet long composed of about 20 sheets of paper, each 18 inches in length and six inches in width. The language is Kannada. The document is said to be the authentic original copy of a memorial

submitted to the English Government by the Coorg Rāj. The Report gives interesting historical account of the Coorg Rāja and the English.

The Report is compiled by Dr. H. M. Krishna, the Director of Archaeological Research, Archaeological Survey of Mysore, in his usual thorough manner.

Rajkot—Watson Museum, Rajkot. Report for 1940-41. $9\frac{3}{4}'' \times 7\frac{1}{4}''$, pp. 18, Rajkot, 1942. [1000

—— Watson Musuem, Rajkot. Report for 1941-42. $9\frac{3}{4}'' \times 7\frac{1}{4}''$, pp. 23. Rajkot, 1942. [1001

Rajputana—Annual Report on the Working of the Rajputana Musuem, Ajmer, for the year ending 31st March, 1940. $9\frac{3}{4}'' \times 6\frac{1}{4}''$, pp. 20. 4 pl. 1 illus. Manager of Publications, Delhi, 1942. [1002

Rangaswami (K. V.)—[Annual Report of the Mysore Archaeological Department for the year 1940], (Mysore, 1941), See *ABIHI*. IV. No. 1232. [1003

"....The salient features of the Report for 1940 are the detailed description of the temple of Nanjundesvara at Nanjungud and of its images and sculptures; and the brief account of the excavations at the old Asokan town of Brahamgiri and at other sites during two years. The latter makes fascinating reading and makes one wish for fuller accounts of a region ancient even in Mauryan times".—*BmV. VI, p. 245.*

Travancore—Administration Report of the Archaeological Department. Government of Travancore. 1116 M. E. $9\frac{1}{2}'' \times 6\frac{1}{4}''$, pp. 23. Superintendent, Government Press, Trivandrum, 1942. [1004

Deals with 19 inscriptions which were copied and deciphered. In addition to the collection and decipherment of inscriptions and the examination of old manuscripts, a few works of ancient art were discovered, the most important among them being mural paintings on the outer walls of the Trccakrapuram temple at Puttancira.

Waddington (Hilary)—Preliminary Report on the Excavation of a Mound at Maholi near Muttra, United Provinces 1940. See No. 56.

REGIONAL

Bengal, Behar, Orissa and Assam

Acharya (P.)—Mayurbhanj During Nawab Alivardi Khan's Expedition to Orissa in 1741 and 1742, In No. 1007, pp. 349-355. [1005

Avasthy (R. S.)—The Flight of Jalāl Khān Nuhānī to the King of Bengal *IsC.* XVI, pp. 199-201. [1006

The chronology of the reign of Sulṭān Nusrat Shāh of Bengal is much confused. In the present paper an attempt is made to determine the date of the flight of Jalāl Khān Nuhānī to the king of Bengal. Side by side with this it is seen whether Jalāl Khan after his breach with Shēr Khan Sūr joined Sulṭān Nuṣrat Shāh or took refuge with his successor Sulṭan Mahmūd.

Bagchi (C.)—A New Source of the Political History of Kāmarūpa. *IHQ.* XVIII, pp. 231-260. [1007

Bandel—Historical Sketch Relating to the Bandel Church. See No. 188.

Banerjee (Brajendra Nath)—Begams of Bengal. Mainly Based on State Records. With a Foreword by Sir Jadunath Sarkar. 8½″×5¼″, pp. viv+64. S. K. Mitra, Calcutta, 1942. [1008

Gives biographical sketches of six ladies of the Murshidabad harem, who played prominent parts in contemporary history.

"... reader will find in this book intense human interest, and the interest is tinged with tragedy of the deepest dye. An aged queen-consort down on her knees before the foreign desolator of her country to secure peace for her noble husband, who had been reduced to utter helplessness in battling long and strenuously for national defence. A queen-mother writhing in the dust of the public streets of Murshidabad, like the meanest beggar woman, at the sight of the mangled remains of her son, -- one day the lord of the two kingdoms of Bengel and Berar. Daughters and consorts of former ruling princes, drowned like blind puppies at the stern bidding of their relentless conqueror, who was also their kin in blood. A widowed queen, reduced to a starving allowance, but still strewing flowers and lighting lamps every night on her murdered husband's grave, Nor are wanting in this company of

heroines--where 'Beauty and Anguish walk arm in arm' some daughters of Eve, whose lives of luxury and vice rivalled the orgies of the baser Caesars of Rome''. -- *Foreword.*

Basu (Anath Nath)—Adam's Report on the State of Education in Bengal. See No. 279.

Basu (K. K.)—Augustus Clevland. *JBORS.* XXVIII, pp. 75-88. **[1009**

There are two memorials at Bhagalpur erected in memory of Augustus Clevland, the late Collector of the district (1779-1783). The writer here recounts Clevland's administration which is said to have marked an epoch in the district and provincial history of Behar.

Basu (M. N.)—Ethnic Position of the Pods of Bengal. See No. 2.

Life in a Fishing Village of Bengal. See No. 3.

Bhattasali (N. K.)—Early Days of Mughal Rule in Dacca. See No. 213.

The Rajavadi (Bhawal) Plate of Laksmana Sena Deva. See No. 334.

Birmey (William S.)—School Chapel of St. Thomas, now the Parish Church of St. Thomas, Calcutta. See No. 189

Chakrabarty (T. N.)—Transfer of Landed Property in Ancient Bengal. *IC.* IX, Pts. 2-3, pp. 179-186. **[1010**

Shows from the meagre details furnished by some of the inscriptions of Bengal as to how land was generally transferred by the State to private persons for the purpose of charity either by way of sale or as the result of free gift during the Gupta and post-Gupta age in Bengal. Excludes all considerations to landed property given to legal heirs by natural right or by way of adoption.

Chakravarti (Tripurari)—The Reserve Powers of the Governor and Responsible Government in Bengal. *CR.* 85. pp. 59-67. **[1011**

The prospects of responsible government in India were far from encouraging when Provincial autonomy was inaugurated in the different provinces on 1st of April, 1937. From the very outset, responsible popular ministers had to reckon with two reactionary or adverse forces, namely, the Services, and the special responsibilities or reserve power of the Governor.

Chakravarti (Tripurari)—Double Government in Bengal. *CR.* 85, pp, 124-138. [1012

Chaudhury (P. D.)—Copper-plate Grants of the Kamarupa kings. See No. 337.

Cutta (Elmer H.)—Chinese Studies in Bengal. *JAOS.* 62, pp. 171-174. [1013

Brief account of the attempts of Claudius Buchanan, Marsman, Johannes Lassar and others, to study Chinese language in Bengal, beginning in 1805. The obvious motive, the author says, was evangelical as is evidenced by the missionary character of the men who undertook the work.

Datta (Kalikinkar)—Exchange of the Dutch Settlement of Baranagore for some lands in the vicinity of Hugli. *BPP.* LXII, pp. 89-91. [1014

Most probably the exchange took place in 1795.

Dutt (Smarajit)—Secondary Education in Bengal. See No.280.

Goswami (Prafulladatta)—Assamese Ballads. *TQ.* XV, pp. 164-169. [1015

—— Subjectivism in Assamese Literature. *TQ.* XIV, pp. 107-110. [1016

The subjective element of the poem or prose-poem is a comparatively later growth. It is the self consciousness or the ego-centric view of things on the part of the author which has given it birth.

Goswami (S. C.)—Land Grant to the Temple of Umananda at Gauhati by Badshah Ghazi Aurangzeb Salar Khan. *JARS.* IX, pp. 1-10, 2 pl. [1017

This is a document in Persian written on hand made paper. It is dated in the second day of the month of Safar in the ninth year of the accession to the throne by Aurangzeb. It is a grant of certain lands to Sultan Brāhmaṇa and his son Kamdev who were managers of the Temple Umananda at Gauhati. The author here gives the purport of the grant, its translation, and family tree of Sudaman and Kamdev.

Harichandan (Lakshminarayana)—Circular Issued by the Maharaja Mukunda Deb of Orissa. *JKRCOI.* XXXV, pp. 1-3, 1 pl. [1018

The circular contains an order sent to Raghunadha Harichendana Jagaddeb, the then Raja of Ataghada (1712–1732). Permission is given to the Raja of Ataghada to build a house in Balli Sahi in Puri and to grow a tope in the palace to be called 'Sayed Bag'. He is authorised to act as the Superintendent of the temple of Jagannadh, when he is in Puri.

Heinhard (H.)—[Folk Art in Bengal], by Ajitcoomar Mukerjee (Cacutta, 1939), See *ABIHI*. II, No. 102. **[1019**

"The popular art of rural India has always been something of a Cinderella, and is certainly a promising venture to begin a study of it within the limited field of one particular province. The book is short and shows us only a small selection of Bengal folk art. In seven short chapters it deals with tradition in general, with *alipana* or floor designs drawn with rice paste, dolls and toys, painting; metal and cane work, embroidery and textiles. and minor arts. The last chapter includes masks hanging string holders, moulds for cakes, *Lakshmi-sara* or earthern plates with painted pictures of the goddes Laksmi, *Manasa-ghat*, or earthern pots representing Manasa, the protrecress of men from the venom of serpants, and ordinary pottery....Mr. Mookerjee's book contains several other items of general ethnological interest. If on the whole it disappoints expectations, it is to be hoped that it will become the forerunner of more thorough and more comprehensive research into the popular art not only of Bengal, but also of other Indian Provinces".—*Man. XLII, pp. 17–18.*

Hubback (Sir John)—Orissa, Past and Present. *AR*. XXXVIII, pp. 351–365. **[1020**

Khan (Abdul Majed)—Early Medieval History of Bengal: The Khaljis, 1204–1231 A.D. *IC*. X, Pt. 4, pp. 145–157. **[1021**

Chronology and political history. Deals with Ikhtyaruddin Muhammad Bakhtyar Khalji; Cenquest of Bihar; Raid of Nadia and conquest of Bengal in 1204; Invasion of Jajnagar in 1205; The Expedition and war with Kamarupa in 1206, and the death of Bakhtyar in 1206.

—— The History of Ibn Batuta Re. Shamsuddin Firuz Shah the so-called Balbani king of Bengal. *IHQ*. XVIII, pp. 65–70. **[1022**

Concludes that Shamsuddin Firuz Shah was an adventurer and not a member of the Balbani dynasty and that he wrested the

throne of Bengal from the last Balbani ruler Ruknuddin Kaikaus between the years 698 H. and 701 H. and founded another dynasty.

Majumdar (Sarit Sekhar)—Where was Serajuddowla Captured? *IHQ*, XVIII. pp. 156–158. [1023

Points out a verse from the *Tirtha-mañgala* wherein it is stated that Suraj was captured at Taliagarhi.

Medhi (K. R.)—Philosophic Aspect of the Assam Brajāvalī Literature. *JARS*. IX, pp. 13-31; 57-72: X, pp. 1-4; 39-48. [1024

Mukherjee (K.)—The Baul Singers of Bengal. *NR*. XVI, pp. 296–310. [1025

The Bauls are a sect of non-comformists, expressing their esoteric and spritual experiences by means of mystical songs. The author thinks these Bauls had their predecessors in the "Bratyas" mentioned in the *Atharvaveda*, who were a band of freethinkers living in the Vedic age. Deals briefly with their cult and its spread in Bengal.

Rahaman (A. F. M. Khalilur)—Shuja-Ud-Daula as a Diplomat. *IC*. IX, Pt. 1, pp. 37-51. [1026

Discusses the diplomatic policy of Suja-ud-Daula, who, the writer says, was the cleverest diplomat of the age. He was a man gifted with an exceptional fertile brain. Highly ambitious, he was constantly busy formulating plans to better his own position. He was, however, unable to befool the government at Calcutta as is generally supposed. Clive had only made a convenience of Suja to give effect to his own policy.

—— Najib-ud-Daula, 1739–70. *BPP*. LXII, pp. 1–24. [1027

Najib Khan was an Afghan who entered the sevrvice of the Rohillas and played an important part in the establishmet of the Kingdom of Rohilkhand.

Rath (P. C.)—History of the Chauhans. See No. 236.

Reid (Sir Robert)—History of the Frontier Areas Bordering in Assam from 1883-1941. Assam Government Press, Shillong, 1942. [1028

Rivenburg (Sidney White)—The Star of the Naga Hills: Letters from Rev. Sidney and Hattie Rivendurg, pioneer missionary in Assam, 1883–1923, Edited by Narola Tivenburg. Printed for Miss Tivenburg by the American Baptist Publication Society, Philadelphia, Chicago, 1941. [1029

Roy (M. N.)—Eastern Frontier Aborigines. See No. 26.

Sarkar (Jagadish Narayan)—The Early History of Patna College. *BBP*. LXII, pp. 92–115; LXIII, pp. 31–43. [1030

Sarkar (S. C.)—Some Tibetan References to Muslim Advance into Bihar and Bengal and the State of Buddhism thereafter. In No. 1007, pp. 138–152. [1031

Sen (Benoychandra)— Some Historical Aspects of the Inscriptions of Bengal. See No 360.

Sinha (N. K.)—New Light on the History of North-East India. *CR*. 85, pp. 50–52. [1032

Points out the record in the Imperial Records Department which illusrate British North-Eastern Frontier policy from 1772 to 1820.

Srivastava (A. L.)—Shuja-ud-Daula's Palicy During the Maratha Invasion of 1770–71. In No. 1007, pp. 332–335 [1033

Sundaram (Lanka)—Revenue Administration of the Northern Circars. *JAHRS*. XIV, pp. 17–28. [1034

Continued from *JAHRS*. XIII, p. 172.

Mitra (Kalipada)—Insurrection of the Coles in Chotanagpur. *BPP*. LXII, pp. 72–88. [1035

The Coles live in Singbhum in the wilds of Chotanagpur in a state of savage barbarity. They are described as a tribe of plundering banditti. Singbhum had never been conquered nor reduced by the Mussalmans or Marathas. The Coles often led plundering expeditions into the Neighbouring countries of Chotanagpur.

Bombay Presidency
(Excluding Gujarat and Kathiawar)
Hyderabad and Central Provinces

Basu (K. K.)—A Chapter from Golkonda History. *JBORS.* XXVII, pp. 176–189. [1036

Chaghatai (M. A.)—More About Poona in the Muslim Period. *NIA.* V, pp. 274–275. [1037

A short note to point out the antiquity of Poona.

Deshpande (C. D.)—Settlement Types of Bombay Karnatak. See No. 393.

Dikshit (Moreshwar G.)—A New Buddhist Sect in Kanheri. See No. 339.

Elwin (Werrier)—Suicide among the Aborigines of Bastar. See No. 5.

A Pair of Drums, See No. 6.

The Agarias. See. No. 7.

The Use of Cowries in Bastar State. See No. 8.

Fuches (Stephens)—Property Concepts among the Nimar Balahis. See No. 11.

The Matriarchal Elements in the Ethnology of Nimar Balahis. See No. 12.

Goetz (H.)—Notes on the Siege of Purandhar. See No. 221.

Jois (H. Sreenivas)—Baicheya Dannayaka. *QJMS.* XXXII, pp.335–337. Officers under the Hoysalas (Vijayanagar) [1038

Karmarkar (A. P.)—Society and Education in Mediaeval Karnatak. See No. 285.

Kamat (V. V.)—Educational Research in the Bombay Presidency. See No. 283.

Kazi (S. N.)—Dutch Historical Places in Broach of the Seventeenth and Eighteenth Centuries. (Gujarati text). *FGSTM.* VII, pp. 300–320. [1039

Khare (G. H.)—Dr. Chaghati and "Poona in the Muslim Period". *NIA*. V, pp. 273-274. [1040

Points out the discrepancies in an article on *Poona in the Muslim Period* by Dr. M.A Chaghtai in *BDCRI*. II, pp. 406-410. (See *ABIHI*. IV, No. 455).

Little (K. L.)—[Anthropometric Investigation of the Madhyandina Brahmins of the Maratha Country] See No. 18.

Marshall (R. R.)—Two Roads of Surat: Rustampura and Nanpura. (Gujarati text). *FGSTM*. VII, pp. 34-36. [1041

Pawar (A. C.)—English Records on the Conquest of Salsette by the Marathas in 1737. *JUB*. XI, Pt. 1, pp. 29-79 [1042

The conquest of Salsette by the Marathas from the Portuguese in the year 1737 was one of the most remarkable events in the history of the Western Coast of India. Since their firm settlement in the early years of the sixteenth century, the Portuguese had not suffered such a fatal defeat at the hands of a native power. The easy conquest of Salsette by the Marathas testified as much to the growing strength of their arms as to the decay of the Protuguese power in India.

Moraes (G. M.)—[Source of Karnataka History], by S. Srikantha Sastri, (Mysore. 1940), See *ABIHI*. III, No. 1676. 1043

"......An attempt has been made in the work under review to collate such passages from the classical writers as have a bearing on Karnataka history and culture, down to the Yadava period. While commending the enormous labour this must have entailed, one wishes the author had not included the extracts from the inscriptions, as they are easily accessible, and devoted the space so saved for a full translation of the literary extracts". *JBBRAS 18, p. 103.*

Padhye (K. A.)—The Warkari Sect of the Deccan. See No. 165.

Raichura (Gokuldas)—Soratha ne Simade. (Gujarati text), pp. 160 Golden Jubilee Printing Press, Baroda, 1942. [1044

On the Frontier of Soratha. It is a semi-historical story relating to the fortunes, in a romantic vein, of some of the members of the Chudasama Rajput families of Kathiawad.

Sampat (D. D.)—Mumbaina Mahajano. (Gujarati text). *FGSTM*. VI, pp. 541-550; VII, pp. 57-66; 279-285. (Continued from Vol. VI, p. 369). [1045

Lives of great men of Bombay.

Sankalia (H. D.)—Cultural Significance of the Personal Names in the Early Inscriptions of the Deccan. See No. 355.

Sarkar (Jagadish Narayan)—A Few Letters of Qutb Shah and Mir Jumla Relating to the Partition of the Karnatak. In No. 1007, pp. 197-208. [1046

—— Correspondence Between the Deccani Sultanates and Mir Jumla with the Court of Iran. *JBORS*. XXVII, pp. 65-74. [1047

Savarkar (V. D.)—Hindu-pada-pādaśāhi or Review of the Hindu Empire of Mahārāṣṭra. end. Edn. pp. xiii+292. M. M. Kelkar, Poona, 1942. [1048

Shaikh (C. H.)—Some Literary Personages of Ahmadnagar. *BDCRI*. III, Pt. 2. pp. 212-218. [1049

Sherwani (H. K.)—Muhammad I, Organiser of the Bahmani Kingdom, 11-2-1358 to 20-4-1375. *JOM*. IX. pp. 1-19. Also in *JIH*. XXI, pp.173-197. [1050

—— Mahmud Gowan: The Great Bahmani Wazir. 8″x6″, pp. xiv+267. Kitabistan, Allahabad, 1942. [1051

"Mahmud Gowan was the greatest of the ministers of the Deccan Sultanate. A full-dress biography of this personage has been a long felt want and has now been supplied by Professor Sherwani in this very readable and instructive book. After detailing the condition of India about the middle of the 15th century in his learned introduction our author draws attention to the fact that in King Devaraya II's time the kingdom of Vijayanagar began to enlist Muslims in its army and taught the troops a better use of the bow and the arrow. The Hindu army thus became knit together as it had never been before, while Malwa and Gujara

played a most vital part in counteracting the fortunes of the Bahmani kingdom wedged in between them. In this political situation it was the genius of Mahmud Gowan that made good use of the shifting politics of India at that time, first to make Malwa important, next to strengthen the Bahmani hold over the Arabian Coast and then to extend Muslim dominion over the Estern Coast of the Peninsula".

Sherwani (H. K.)—Some Aspects of Bahmani Culture. *JAU.* XII, pt. 1, pp. 1-14. **[1052**

Stewart (P. M.)—Colonels Wellesley and Munro in the Karnataka. *KHR.* VI, Pt 1-2, pp.32-41. **[1053**

A brief survey of the Karnataka interludes in the careers of Munro and of Wellesley, both of whom at that time were mere colonels, both of them showing in this country and in this not very elevated capacity the gifts that were to make them great figures.

Subba Rao (T. V.)—Karnataka Composers. *JMA.* XIII, pp.44-70. **[1054**

Thomas (E. J.)—[Administration and School Life under Vijayanagar], by T. V. Mahalingam. (Madras, 1940), See *ABIHI.* IV, No. 1291. **[1055**

"....treats of central, provincial, and local government, revenue, law, and justice, and of the social aspects under castes and social conditions, religion, education, literature, and art. But this is very far from indicating the wealth of information that he has collected and presented in a clear and attractive manner. He appears to have made a thorough study of the inscriptions and accounts of travellers. Sometimes he seems to confine himself too closely to these. In describing the method of writing he merely tells us what is said by 'Abdur-razzaq, a Persian ambassador, and not likely to be the best authority. In fact he says (or is made to say) that the people write on the leaf of the Hindi nut, 'which is two yards long', that the characters scratched with an iron style have no colours, and endure but for a little while. Mr. Mahalingam must know that all these statements are inexact, yet he leaves them and tells us no more".—*JRAS, 1942, pp.67-68.*

Upadhyaya (S. C.)—The Agate Industry of Cambay. *JGRS.* IV, pp. 103-105, 1 pl. **[1056**

A short sketch of the agate and agateworkers.

Venn (T. W.)—Bastions and Batteries of Old Bombay. *POB.* IV, Pt. 1, pp. 14-18, 20. [1057

Narrates the steps taken by the English to defend the island of Bombay, and the origin of the various Bastions and Forts.

Gujarat, Kathiawar and Cutch

Acharya (G. V.)—Historical Inscriptions of Gujarat. See No. 331.

Altekar (A. S.)—Six Saindava Copper-Plate Grants from Ghumli. See No. 332.

Baroda—Baroda Sahitiya Sabha Rajat Mahotsave Smarak Grantha. (Gujarati text), pp 223. Baroda, 1942. [1058

Contains contributions from some of the well known writers and research workers of Gujarat. Wholly devoted to Baroda; its antiquity, education, culture, fine arts and reform.

Chaghtai (M. A.)—Muslim Monuments of Ahmedabad. See No. 335.

Dargawala (I. S.)—Fourteenth Century Gujarat (Gujarati text), *FGSTM*. VI, pp. 557-562. [1059

Dave (T. N.)—Linguistic Survey ot Gujarat. See No. 510.

Gujarat—A Draft Scheme for a Comprehensive and Authoritative History of Gujarat. *JGRS.* IV, pp. 38-46. [1070

Kalapesi (A. S.)—Two Earthquakes in Gujarat. *JGRS.* IV, pp. 240-262. [1071

First the author gives an explanatory account of the origin of earthquakes and their special features and explains why the actual occurrence of earthquake phenomena are restricted to only certain regions of the world. He then discusses in detail the two great earthquakes: the Cutch earthquake of 1819 and the Paliyad earthquake of 1938.

Kincaid (Charles A.)—Kumar Pal: King of Gujarat, 1143 A. D. *BBCIA*, 1942, pp. 77-81. [1072

Kokil (M. O.)—Arabic and Persian Inscriptions in Gujarat prior to Fifteenth Century. See No. 348.

Majumdar (D. N.)—The Bhils of Gujarat. See No. 19.

Moses (S. T.)—The Fishers of the Gujarat Coast. *JGRS.* IV, pp. 61-82. [1073

Besides the commercial side of fishing industry, the author has much to say about the social position of the fisher-folk of the coast.

Munshi (D. C.)—Spread of Buddhism in Gujarat (Gujarati text), *FGSTM.* VII, pp. 67-85. [1074

Nilkanth (Vinodini)—A History of Gujarati Surnames. (Gujarati text), pp. 153. Gujarat Vernacular Society, Ahmedabad. 1942. [1075

No such history has been attempted before, and the treatment of the subject—part of it guess work—is interesting. Surnames have crept into Gujarati from various sources, from names of employees, from professions followed, from idiosyncrasies depicted in individuals.

Pandya (A. N.)—Ancient Historical Places around Ghoga and Piram. (Gujarati text), *FGSTM.* VI, pp. 551-556. [1076

Pandya (Amrit V.)—Stones of Somnath. *TMR.* LXXI, pp. 49-53. [1077

The genesis of Somnath and Smnath in the age of the Mahābhārata and during the historic period. The temples and the Sompura architects.

Paruck (Furdoonjee D. J.)—Nahapana and the Shaka Era in Gujarat. *FGRS* IV, pp. 149-169. [1078

The date which appears in the inscriptions of the Nahapana family and in the coin-legends and inscriptions of the Western Kshtrapas are all the era which starts from the beginning of the reign of the last king of the Nahapana dynasty in A.D. 78. They range from the year 41 to the year 310 (A.D. 119-388) and from the most continuous and complete chronological series found on the monuments of ancient India. It was in consequence of its origin, and one which has in no small degree perplexed modern scholars in their endeavours to unravel the secret of Nahapana. It would be historically correct to describe this era as the Pahlava era.

That this era is essentially of Southern India is proved by its inscriptional and numismatic history. It is first found in the

inscriptions of the Nahapana family, and then in the inscriptions and coin-legends of the descendants of Chashtana. It must not be assumed that the last Kshaharata Nahapana had the intention to introduce a new era. The records of his family are dated in his regnal years, as was the common practice. He was the founder of the Shaka era in the sense that its opening years were the years of his reign. His direct successor Chashtana continued the reckoning so started, instead of breaking it by introducing another according to his own regnal years. Thus this reckoning was established and set going as an era.

Reu (Bisheswar Nath)—A Letter of Maharaja Abhayasingh of Marwar relating to the Gujarat Affairs. In No. 1007, pp. 328-331. [1079

Rice (Stanley)—Baroda in 1940-1941, *AR.* 38, pp. 389-394 [1080

Shah (T. L.)—Abhir, Traikut and Maitrak, (Gujarati text), *FGSTM.* VII, pp. 237-246. [1081

Describes the three tribes of Kathiawar.

Shukla (Harshadrai Sankleshwar)—Ahmedabad Guide. pp. 296. Nav Prabhat P. P., Ahmedabad, 1942. [1082

Information regarding the City of Ahmedabad its people and important places.

Thakar (U. G.)—Shri Jagath Mahadev Anand. 16mo. pp. 24. Pub. Author, Charotar P. P., Anand, 1942. [1083

Historical information about the temple of Jaganath Mahadev at Anand (Kaira District).

Trivedi (A. B.)—To the Kathiawar Coast. *JGRS.* IV, pp. 83-101. [1084

Political divisions of the coast line; character of the coast creeks; natural harbours; foreign sea-borne trade; and effect of coast-line of the development of the coastal towns.

Wadia (D. N.)—The Geological Evolution of Gujarat. *JGRS.* IV, pp. 215-219. [1085

Gujarat of the earliest period of geological history, says the author, was composed of a complex of thoroughly crystalline massive rocks—of the type of granite—rocks which form the very corse or foundation of all the continents of the world.

Waknis [T. D.)—Early Printed Books in Gujarati. In No. 566, pp. 64-66. [1086

Central India and Rajputana

Lakshminarasn (P. S.)—A Note on Sanchi. See No. 46.

Maclagan (E. D.)—[Ajmer, Historical and Descriptive], by Har Billas Sarda. See No. 400.

Majumdar (M. R.)—Mādhāvānala-Kāmakandalā: A Romance in Old Western Rajasthani by Ganapati, a Kāyastha from Amod. Vol. I. 9½"x 6", pp. xiii+5+509. Gaekwad's Oriental Series No. 93. Oriental institute, Baroda, 1942 [1087

Sarkar (Upendranath)—British Alliance with Jaipur, 1803. *CR.* 85, pp. 141-143. [1088

The immediate purpose of the treaty, from the British point of view, was obviously to hamper the movements of Daulat Rao Sindia and Jaswant Rao Holkar in Hindustan.

Sauerbrei (Claude)—Sanchi, Beautiful and Eternal. See No. 54.

Webb (A. W. T.)—Census of India. Vol. XXIV—Rajputana and Ajmer-Merwara. 10"x 6¼", pp. 179. Census Department of India, Bombay 1942. [1089

Madras Presidency and Mysore

Achuta Rau (D. S.)—Haidar Ali, His Relations with the Crown. In No. 1007, pp. 301-304. [1090

Aiyangar (S. Krishnaswami)—Kanthirava Narasaraja Wodayar of Mysore and the Last Emperor of Vijayanagar. In No. 1007, pp. 20-28. [1091

The first years of Sri Ranga III, the last emperor of Vijayanagar, were eventful years in the critical history of the last years of the empire of Vijayanagar. The writer narrates the events.

Aiyyar (K. R. Venkata)—The Rebellion of the Madura Renters (1755-64). In No. 1007, pp, 363-367. [1092

Balaratnam (L. K.)—The Thuravoor Temple. See No. 31.

Games and Pastimes of Kerala. See No. 1.

Balasubrahmanyan (S. R.)—Nandivarman II and the Siege of Nandipuram. *NIA.* V. [1095

The Udayendiram plates of the reign of Nandivarman II Pallava Malla contain the information that Nandivarman II was besieged in Nandipuram by the Dramila Princes. Evidence has been adduced to show that this Nandipuram known also as Āyirattali was a fortified Cola capital near Kumbakonam. Palaiāṛu formed a part of Nandipuram.

—— The Original Shrine or Tirukkalukkundram. See No. 32.

Baliga (B. S.)—Humanitarian Ideas in Madras, 1800-1835. In No. 1007, pp. 34-43. [1094

Banerjee (A. C.)—[Ananda Ranga Pillai, 'Pepys' of French India], by Rao Saheb C. S. Srinivasachhari, (Madras, 1940), See *ABIHI*. III, No. 1681. [1095

"......In the *Introduction* we find a short biograyhy of Ananda Ranga Pillai. The Diarist's life was necessaaily affected by the dramatic struggle of which he gives us so interesting a picture. The narrative is enriched by a portrait of Pillai, collected from Prof. Jouveoy-Dubreuil. In Chapter I the author gives a datailed account of tne vicissitudes through which the *Diary* passed to the stage of its translation into English under the auspices of the Gevornment of Madras. Chapter II deals with the period 1736-1746; the Diarist's entries are very brief. Chapter III introduces us to La Bourdonnais......Chapter IV gives a vivid account of the capture of Madras. Chapters V-VI deal with the French attack on Fort St. Devid and Chapter VII with operations ruund Cuddalore and Pondicherry. Chapters VIII-XI give a stirring account of the fortunes of Chanda Sahib. In Chapters XII-XIII we gat a pathetic account ot the last phase of Dupleix's career".—*IHQ. XVIII, pp. 77-78.*

Baptneedu (M.)—Andhra Servaswamu. (Telugu text). pp. 576. Visalandra Publishers, Madras, 1942. [1096

Encyclopaedia of Andhra Desa, the first of its kind in Telugu literature. Social, political and cultural aspects of the country are dealt with and necessary statistical facts and figures are supplied. It is profusely illustrated.

Barnett (L. D.)—[Sources of Karṇāṭaka History], Vol. I, by S. Srikantha Sastri (Mysore, 1940). See *ABIHI* III, No. 1676. [1097

"The design of this source-book is good. The introduction, twenty-six pages in length, comprises outlines of the geography and political history of the ancient Carnatic and brief sketches of its literature, religion, social and economic conditions and culture, with pedigree-tables of the chief dynasties that ruled in it and a useful list of the chief coin-types of the Calukyas and Rāṣṭrakūṭas. Then follow the sources, 133 in all......" —*BSOS. X, Pt. 4, pp. 1051.*

—— [A History of Tirupati], by S. Krishnasvami Aiyangar, Vol. I, (Madras, 1940), See *ABIHI*. III, No. 1629. [1098

"......A history of this temple that should be limited to a narrative of what happened to it and in it would therefore be somewhat exiguous, and the learned Dewan Bahadur has accordingly widened the scope of his work so as to include much else, to wit, an almost complete account of South Indian Vaisnavism in general and a series of narratives of the great political development which took place in the peninsula and left some traces, however slight, on Tirupati. In fact, the book might almost be termed a history of South India and its Vaisnavism with special reference to Tirupati". —*BSOS. X, Pt. 4, p. 1953.*

Brock (R. W.)—Mysore: In Peace and war. *AR.* 38, pp. 66-74. [1099

Gubil (L. N.)—The Rock-cut Cave Temples at Trichinopoly See No. 37.

—— Chidambaram. See No. 38.

Hosain (M. Hidayat)—Gleanings from Said Nāma, a History of Sa'Ādat Allāh Khān, Ruler of the Carnatic. *ISC.* XVI, pp. 429-448. [1100

Iyer (K. V. Krishna)—The Venganad Nampitas, See No. 16.

Khan (Mohibul Hasan)—Tipu Sultān and his English Prisoners of War. *BPP.* LXII, pp. 124-128. [1101

It has been generally assumed by the British writers of Indian history that Tipu's treatment of his prisoners of war was not only severe but even cruel and barbarous. These conclusions, says the writer, are not only prejudiced and one-sided but also incomplete, and proceeds to show that Tipu was not only not cruel but was decidedly magnanimous towards his English prisoners.

Krishna (A. N.)—[Historical Method in Relation to the Problems of South Indian History], by K. A. Nilakanta Sastri. (Madras, 1941). See *ABIHI.* IV, No. 1339. [1102

"......To the student of South Indian history the staggering number of inscriptions now available for study and the scripts in which they are written are a problem by themselves as they number over forty thousand. The great lack of adequate bibliographical aids absorbs the valuable time of each worker which could be spent more profitably. If only the productions of the various departments of Archaeology in Travancore, Mysore, Hyderabad, Pudukittah and the half-century of work of the Madras Department of Epigraphy were well indexed it would be a great help. Nor is epigraphical evidence very definite in each case. The interrelation of several inscriptions of the several dynasties require a careful and discerning investigation to arrive at the truth of historical transactions".—*BmV. VI, p. 321.*

Krishnarao (B. V.)—A History of the Early Dynasty of Andhradesa, c. 200-625 A. D. pp. xi+716. V. Ramaswami Sastralu, Madras, 1942. [1103

Presents a detailed and comprehensive history of the early Dynasty of Andhradesa from the downfall of Satavhanas or Imperial Andhras as they are called to the establishment of the Eastern Calukya dynasty.

Kuriyan (George)—Some Aspects of the Regional Geography of Kerala. See No. 398.

Menon (P. K. Karunnakara)—A Short account of the Tellichery Settlement. See No. 247.

Naidu (B. V. Narayanaswami)—The Problem of Rural Credit in the Madras Presidency. See No. 267.

Nainar (S. M. Husayn)—Arab Geographers' Knowledge of South India. See No. 402.

Narasimhachar (L.)—Ikkeri Samsthana Alike Vivara. See No. 581.

Pingaly (Parasuramayya)—The Diamond in Andhra Desa. *TMR.* LXXII, pp. 261-263. [1104

Describes some famous diamonds found in this region.

Ramakrishna (V. G.)—The South Indian Temple. See No. 52.

Rama Rao (R.)—Jhampanna Nayak's Kaifyat of Chitaldrug Palegars. In No. 1007, pp. 305-311. [1105

Saletore (B. A.)—Queen Balla Mahādevī. *JUB.* XI, Pt. 4, pp. 25-30. [1106

The epigraphic records show that Balla Mahādevī, the queen of the Āḷupa ruler Vīra Pāṇḍyadeva Āḷupendradeva I took up, on the death of her husband in 1277 A. D., the administration of the Tuḷuva kingdom in her own name. With her capital at Bārahakanyāpura (Bārakūru) she ruled her subjects for about 15 years very successfully in close co-operation with her mintisters, holding open darbars and consulting representative citizens in matters affecting them. Her reign lasted till 1292 A.D. when her son Nāgadevarasa became king.

——— Venkatapa Nayak's Relations with the English, 1619-1620. In No. 1007, pp. 62-75. [1107

Among the British statesmen and soldiers who have helped to shape the destinies of modern Mysore the earliest and the most distinguished, says the author, were the Wellesley brothers, Richard and Author. Three brothers belonging to the Wellesley family were in the service of the E.I. Company at the close of the 18th century. The eventful history of Mysore under the eminent Statesmen is described.

Scherman (Lucian)—Von Iniens 'Blanden Bargen'. See No. 27.

Sen (Surendranath)—The Cannanore Incident, 1783-84. In No. 1007, pp. 368-382. [1108

Simon (A. I.)—Language a Clue to History. See No. 543.

Srinivsacharyar (C. S.)—[Haidar Ali, Vol. I, 1721-1779], by Narendra Krishna Sinha, (Calcutta, 1941), See *ABIHI*. IV, No. 1344. [1109

"...The conquests of Haidar at Dindigul, his subsequent march to Seringapatam, despatch of the Malabar expedition and participation in the palace politics at Seringapatam, have made Dr. Sinha estimate that Haidar was in no way less abroit than the tyrants and usurpers of Ancient Greece in the employment of force and fraud. His usurpation of power in the state and subsequent destruction of the party of Kande Rao that opposed him are explained as constituting thrust and counter-thrust of unscrupulous in which neither side could claim any credit for fair play. The analysis of Khande Rao's ability and charcter given on p. 57 is very revealing and instructive; but it is perhaps slightly different from the estimate of Khande Rao given in the new edition of the Mysore *Gazetteer* (Vol. II, p. 2485). The Gazetteer editor holds that a study of the records at Fort St. George has served to throw new light on the character of the Maharatha officer, and on the part he played in the war against Haidar and that in the new light Khande Rao is shown to have been neither the *Servant* of Haidar nor guilty of any treachery to him; but he was a keen soldier and outmanoeuvred Haidar in military abilities though he was no equal to the latter in the art of dissimulation".—*JIH. XXI. p. 141.*

Srinivasan (V.)—A Fomous Governor of Madras. *NR.* XVI, pp. 36-41. [1110

Deals with the formative period in Madras history and the achievements of Elihu Yale, the Governor of Fort St. George (1687-92), who helped stabilise the finance of the struggling institution in Connecticut (U. S. A.) from which the Yale University has grown.

Tampy (K. P. Padmanabhan)—Thullal. *TMR.* LXXI, pp. 245-248. [1111

The most popular and interesting kind of dramatic story-telling in Kerala, says the author, is *Thullal.* It was originated by Kunchan Nambiyar (A. D. 1705-1770). The author describes the thullal.

—— Cape Comorin: The Land's End of India. *TMR.* LXXII, pp, 392-396, 12 illus. [1112

Historical and legendary sketch.

Tampy (K. P. Padmanabhan)—The Cuchindram Temple. *TMR*. LXXII, pp. 237-242, 13 illus. [1113

Suchindram is 45 miles to the south-east of Trivandrum. There is a hoary temple which has earned an enduring reputation among the great shrines of India. The author describes the architecture of the temple and sculpture.

Vaidyanathan (H. S.)—History of Puli-Nāḍu (*Circa* A. D. 825 to 975). *QJMS* XXXIV, pp. 148-158. [1114

Puli-Nādu was the country comprising of portions of North Arcot, and Chittoor districts, and lay to the east of the Ganga.

Venkataramanayya (N.)—The Early Muslim Expansion in South India. 9½″×6½″, pp. vi+216. (Madras University Historical Series, No. 17.) University of Madras, 1942. [1115

"....surprising to note that the author has relied on the translations of Elliot and Dowson, Briggs, Ranking and others. He has quoted extensively, and sometimes unnecessarily, from Isami's text, but he has seldom referred to the *texts* of Barani, Nizam-ud-din, Badauni and Ferishta. But he has given us a fairly full, accurate and readable narrative, which begins with a brief account of the inter-state relations in South India on the eve of Alauddin Khaliji's invasion of Devagiri, and concludes with the disintagration of the Turkish Empire in the Deccan towards the close of Muhammad Tughluq's reign".—*A. C. Banerjee, IHQ. XIX, p. 191.*

".....Though the writer's purpose is to investigate the circumstances under which the great Hindu empire of Vijayanagara came to be established, his material covers a wider field including the Deccan. From this point of view the value of the work is considerably augmented. Though he has drawn copiously from the Muslim contemporary sources, such as Amir Khusrau, Barni, Isamy, etc., he has ignored neither epigraphic evidence nor the Telugu and Kannada materials".—*S. R. Sharma, ABORI. XXIV, p. 242.*

Vriddhagirisan (V.)—The Nayaks of Tanjore. (Annamalai University Historical Series No. 3) Edited by Rao Bahadur Prof. C. S. Srinivasacharyar. 9¾″×7½″, pp. 197+44. Annamalai University, Annamalainagar, 1942. [1116

"This is a work which presents the history of Tanjore and of its Nayakas of Vijayanagar. It covers a period of about a century and a half including in it the half a century of turmoil which ended in the disappearance of the empire of Vijayanagar. The work actually presents the history of an important part of the Coromandal Coast of South India with a fullness not hitherto attained. It gives ample evidence of a more or less complete exploitation of the material which has so far become available and a continuous acccount of the history or the dynasty that held rule over it. This dynasty began with the reign of the great king of Vijayanagar, Krishnadeva Raya, whose glorious reign was to some extent marred by two important rebellions in the last years of the reign. One of these happened to be that of the veteran Nayak, Nagama Nayaka, who had been entrusted with the rule of the south. This meant in those days practically the whole of the Tamil region. The other was set up by another governor almost as influentially placed holding the governorship of the central region much nearer the headquarters of the empire. Both of these men were masterful governors who exhibited a tendency to exercise power sometimes even overriding the central authority. They were brought under curb again each in a way characteristic of the persons concerned"—*JIH. XXII, p. 153.*

"......Tanjore forms a glorious part of Maratha history in the 17th and 18th centuries. In fact, the small Tanjore Principality represents the ideals of Shivaji's Maratha State better than its original in the Maharastra country itself. A wrong impression of the aims of the Maratha State has been formed from its actual working in the 18th century. But what the sons of Shabaji intended is correctly represented by the Tanjore activities. We are happy to note that Mr. Vriddhagirisan has very fairly pointed this out in this study of the earlier times".— *ABORI. XXIV; p. 259.*

"......removes a long-felt want by its complete and critical study of all the sources that are available for its purpose. Besides its wealth of details and data of political history and events, its interest is heightened by the account given by the author of the general features of the administration of the Nayak rule". —*JUPHS. XVI, p. 241.*

"......Shri Vriddhagirisan is not carried away by the material of his gleaning. He does not over-asess its historical significance. "The Nayak rule in Tanjore', he concludes with commendable moderation, 'forms from the cultural point of view, a most pleasing epoch in the history of the South Indian people".—*Bhabani Bhattacharya, AP. XIV, p. 471.*

The Punjab, United Provinces, Kashmir and Oudh

Anderson (Emma Dean)—In the Shadow of the Himalayas. See No. 187.

Aziz (Wahida)—Historic Multan. See. No. 385.

Banerjee (S. N.)—Patiala and General Perron. In No. 1007, pp. 341-348. [1117

Barton (Sir William)—Kashmir, 1939-40. *AR.* 38, pp. 90-94. [1118

Bisheswar Prasad.—A Narrative of the Kingdom of Oudh. In No. 2007, pp. 101-103. [1119

Chopra (G. L.)—Death of Kanwar Nau Nihal Singh. In No. 1007, pp. 29-33. [1120

Some Scholars are of the opinion that the Kanwar's death was the result of an accident; others that it was the outcome of a design engineered by the ministerial party of the Dogras who were then in ascendancy at the court of Lahore. The Kanwar's death following so closely upon that of his father, occurred in such a strange way as to cause all kinds of speculation amongst the people. The writer examines the evidence and comes to the conclusion that the death was caused by accident.

Day (U. N.)—The Provinces of the Delhi Sultanate. *JBHU.* VI, pp. 110-114. [1121

Ghoshal (U. N.)—The Dynastic Chronicles of Kashmir *IHQ.* XVIII, pp. 195-207; 302-341. [1122

Deals hiefly with Kalhaṇa's *Rājataraṅgiṇī.*

Gupta (Hari Ram)—Lieutenant-Colonel Stuart in Sikh Captivity, from 3rd January to 24th October, 1791. *CR.* 82, pp. 58-66. [1123

Lieutenant-Colonel Stuart was the Commander of a detachment of British troops stationed at Anupshahr on the Ganges to guard the fords leading from the Maratha country in the Doab into the territory of the Nawab Wazir of Oudh, an ally of the British Government, whose dominions served as a buffer state in those days.

Gurbax (Gope R.)—Sa'ădat Āli Khān, Nawab-Vazir of Oudh and Wellesley. In No. 1007, pp. 246–249. [1124

A Persian account of the discussion between Henry Wellesley and the Nawab-Vazir about the Treaty of 1801, and of the meeting between the Nawab-Vazir and Lord Wellesley.

Kapur (G. C.)—A Visit to Kashmir. *IGJ*. XVII, Pt. 2, pp. 137–146. [1125

Keny (L. B.)—The Nagas in Magadha. *JBORS*. XXVIII, pp. 152–175. [1126

Misra (B. R.)—Tenancy Legislation in United Provinces. *JBHU*. VI, pp. 180–192. [1127

Qureshi (I. H.)—Two News-papers of pre-Mutiny Delhi. In No. 1007, pp. 258–260. [1128

Roy (N. B.)--Princess Krisnakumari and the Conflict amongst the Princes of Rajastan. *TMR*. LXXI, pp. 369–375. [1129

Princess Krisnakumari was the daughter of Rana Bhim Sinh af Udaipur and was first bethrothed to Raja Bhim Sinh of Jodhpur, but the Raja died prematurely in 1804. On his death the Princess was affianced to his successor Raja Mansinh. But the latter offended the Rana of Udaipur by ejecting his relation Kishwar Sinh, from the appanage of Khalirao which was obtained as a gift from the ancestors of Rana Bim Sinh. Exasperated by this conduct of Raja Man, Rana Bhim Sinh proposed the hand of his daughter to Raja Jagatsnh of Jaipur. This marriage proposal was accepted by Jaipur and Khusah-hal Sinh was sent with an army to Udaipur in July 1805 for a final settlement of this matter. These developments galled the pride of Raja Man and he appealed to Sindia for assistance. Such was the beginning of the conflagration which enveloped the whole of Rajastan in flames and laid it desolate. The author narrates the subsequent events.

Saksena (Banarsi Prasad)—Chandrabhan on the Mewar Episode of 1654. In No. 1007, pp. 104–107. [1130

Rai Chandrabhan was Brahman by caste and a resident of Lahore. He attracted the attention of Dara Shikoh and Shahjahan. He wrote a number of short treatises and pamphlets.

Saran (P.)—Sultan Nasir-Uddin Mahmud, The Slave, And his two Ministers: General Survey and Estimate. *JUPHS.* XV, pp. 70-79. [1131

Imad-uddin Raihan, the Hindu converted to Islam, and Ghiyas-uddin Ralban, the Turk, were the two great personalities who played a promnent role in the politics of the Sultanate of Delhi during the reign of Sultan Nasir-uddin Mahmud, the Salve.

Sinha (Sachchidananda)—Kashmir: The Playground of Asia. $7\frac{1}{2}'' \times 4\frac{3}{4}''$, pp. xi+345. Ram Narain Lal, Allahabad, 1942. [1132

Gives at adequate length such sound and up-to-date information as may be of assistance to those who have never visited that most delightful land. The book is divided into five parts: Introductory and Informative; Practical and Statistical; Descriptive and Reflective; Referential and Tabular, and Bibliographical.

Waddington (Hilary)—Preliminary Report on the Excavation of a Mound at Maholi near Muttra, United Provices, See No. 56.

Sind, Baluchistan and the North West Frontier Province

Advani (A. B.)—The Lion's Last Roar. *JSHS.* IV, pp. 299-302. [1133

Mir Sher Muhammad Khan of Mirpur was known as the "Lion". The author describes the Sind campaign in which the "Lion" fled and crossing the Indus, escaped in the mountains, taking refuge with the hill tribes there.

Banerji (S. K.)—A Historical Outline of Akbar's Dar-ul-Khlafat, Fathpur-Sikri. See No. 33.

Berton (Sir William P.)—India's North-West Frontier. See No. 387.

Billimoria (N. M.)—Census Report of Sind for the Years 1931 and 1941. A Comparison. *JSHS.* IV, pp. 361-387. [1134

—— Criminal Tribes in Sind, *JSHS.* IV, pp. 313-325. [1135

Billimoria (N. M.)—Devastation of Indus Floods (1826, 1837, 1841, 1858 and 1861). *JSHS*. IV, pp. 184-192. [1136

—— Disastrous Consequences of the Severe Eathquake felt on the Frontier of Upper Sind on 4th January, 1852. *JSHS*. IV, pp. 193-195. [1137

—— The Iranians in Sind. *JSHS*. IV, pp, 8-11. [1138

Deals with a manuscript, said to be the oldest Iranian brought to India, and describes the distribution of Parsis in India.

—— The Sumra and Summa Dynasties in Sind. *JSHS*. IV, pp. 88-103. [1139

The lineage of the Sumra dynasty and the proper period of their rule in Sind, is said to be the most difficult problem in the history of Mohammedan India. The Summa dynasty, he says, was a branch of the great stock Yadava Rajputs. Their ancient capital was Samanagar on the Indus. The writer notes what historians have to say about these two dynasties.

Cadel (P. R.)—[Shah Abdul Latif of Bhit], by H. T. Sorley (London, 1940), See *ABIHI*. III, No. 1722. [1140

"It may seem ungracious to quarrel with Dr. Sorley for giving us so much, but the elaborate study of the history and conditions of Sind, valuable as it is in itself, seems to destroy the balance of the book. Much of it, moreover, can have only a very remote connection with the poet's life and writings. As Dr. Sorley observes, there is an almost entire absence of reliable contemporary record for the period of Abdul Latif's life. Of the four foreign travellers whom Dr. Sorley quotes for the 17th and 18th centuries only one, Alexader Hamilton, visited Sind in the poet's life time. He had only a cursory acquaintance with the country between Tatta and the sea and lively observer though he was, it may be doutful whether his observations were always correct".—*JSHS. IV. p. 350.*

Gidwani (Manoo T.)—Notes on Nicholas Withington's Route between Nagar Parkar and Tatta in 1613-14. *JSHS*. IV, pp. 19-22. [1141

Husain (Mahdi)—Agra before the Mughals. See No. 44.

Krishnadas (Rai)—A Kinnara-Mithuna Terracotta. See No. 45.

Lambrick (H. T.)—Amateur Excursions in Archaeology, Lower Sind, 1941. *JSHS*. IV; pp. 104–112. [1142

Examines some of the Stone enclosures of Sind, which Mazumdar says, may have been caravanserais of pre-British days. Also notes antiquities of Kafir's Graves, Waghodar, Orangi, Amilano, Tharri Gujo and Budh-jo-takar.

—— Charles Mason's Detention in Quetta, September 1840–January 1841. *JSHS*. IV, pp. 71-87. [1143

Masson's reward for the exertions as a volunteer in the defence of Kalat, was a five months' detention in Quetta under suspicion of treachery. The author narrates the episode.

—— The Mirs and the Indus Tolls. *JSHS*. IV, pp. 196-210. [1144

"The levy of tolls by the Mirs of Hyderabad on boats plying on the Indus, is alleged contravention of the treaty of 1839, though not one of the main grounds on which Lord Ellenborough sought to impose a further and penal treaty on them, was one of the complaints preferred against them by Sir Charles Mapier in 1942.

—— The Sind Battles, 1843. *JSHS*. IV.
Battle of Miani, pp. 260–298.
Battle of Hyderabad, pp. 393–424.
Battle of Pir Ari, pp. 425–438.]1145

Mariwalla (C. L.)—Akbar and his Connection with Sind. *JSHS*. IV, pp. 131-144. [1146

"Akbar's connection with Sind started from the very time he saw the light of day in this world till he himself became the light of the world. But his real and effective connection commenced from the time he coveted the Province of his birth till his last days. Akbar was born in Sind in October 1542, and remained in this Province only for ten short months enjoying the hospitality of Rana Trasad at a time when none in India would venture to give quarter to his father, the vanquished Humayun, and the salubrious sights round Jun...... Hence Akbar could hardly recollect the events which marked the turn of the tide, in the fate of his father in Sind, after his death".

The writer deals with the events leading to the conquest of Sind and the condition of the Province as a part of the Mughal Empire under Akbar.

Mariwalla (C. L.)—[British Policy Towards Sind], by P. N. Khera (Lahore, 1940), See *ABIHI*. III, No. 1714. [1147

"It has been the Author's special attempt to show how two rivals, Ranjitsingh on the one hand and Hon. the East India Company on the other, cast covetous eyes on Sind and each in his own way tried to annex it, but the Hon. Co., succeeded in the attempt being the more powerful of the two rivals, inspite of Ranjitsingh having better reasons for invading Sind......The author like many of his predcessors has failed to realize that active British political interest in Sind started with the Residency of Mr. Nathan Crowe in Sind in 1799, though the East Indian Company cast covetous eyes on the province much later. We would refer the author on this point to the Journal of the Sind Historical Society, Vol. VI, No. 1, June, 1942. The author has disposed of Crowe's mission in just a few lines. As a matter of fact his treatment of the subject upto 1832 is not very satisfactory and has some blank spaces to be filled in to make the picture complete. He has totally neglected to notice the Amir's point of view in seeking alliance with the British in preference to their powerful neighbours avowing the same faith".—*JSHS, IV, p. 127.*

—— Commercial Navigation of the Indus, 1820-1832 N. D. *JSHS*. IV, pp. 223-251. [1148

—— Treaty and Travel in Sind, 1800-1820. *JSHS*. IV, pp. 113-126. [1149

Traces the British connection with Sind between 1800-1820 as a result of the general North-West Frontier policy adopted by the Governors General in the first quarter of the 19th century.

Merriman (R. D.)—The Indian Navy: A Review of its Activities in Sind and on the Adjacent Coasts 1615-1863. *JSHS*. IV, pp. 211-222. [1150

Mirchandani (B. D.)—The Pirates on the North-West Coast of India. *JSHS*. IV, pp. 12-18. [1151

—— Sind in 1809: Extracts from Henry Ellis' Account *JSHS*. IV, pp. 252-259. [1152

Nagar (R. N.)—The Kanungo in the North-Western Provinces (1801-1833). In No. 1007, pp. 116-120. [1153

The Kanungo was an important link in the Indian Revenue system. He bore considerable responsibilities; his main duty being to provide the Government with, and to keep a record of the fullest details regarding the land, its owner, and cultivator.

Nagar (R. N.)—The Subordinate Services in the Revenue Administration of the North-Western Province: 1801-1833. *JUPHS*. XV, pp. 125-131. [1154

Seddon (C. N.)— [The Chachanama (Persian Text)], Edited by Umar bin Muhammad Daudpota (Hyderabad, 1940), See *ABIHI*. III, No. 1710. [1155

"This is the history of the conquest of Sind by Muhammad bin Qasim, who was sent by Hajjaj bin Yusuf and invaded Sind by way of Shiraz and Mekran in 92 A. H., during the Khalifat of Abdul-Walid bin Abdul Malik. There had been previous attacks on Sind, dating from as early as 15 A. H. The Chachanama relates the course of events during Kukammad bin Wasim's successful introduetion but a considerable introduction describes the rise of the Brahman adventurer Chach who became Chamberlain to King Sahasi and on that King's death succeeded him and married his widow—a lady who had fallen in love with him during her husband's lifetime. How far the chronicle is trustworthy is not known".—*JRAS. 1941, pp. 171-172.*

Sinha (N. K.)—The North West Frontier Tribes under Ranjit Singh's Sway in 1837. *IHQ*. XVIII, pp. 269-271. [1156

A brief account of the dealings of Ranjit Singh with the Frontier tribes.

Sundaram (V. A.)—Benares Hindu University. See No. 291.

Upadhaya (B. S.)—On the River Sindhu of the Malavikagnimitra. *JBHU*. VI, pp. 171-179. [1157

Nepal and Bhutan

Chakraverti (Bishnupada)—Maulavi Qader's Nepal Embassy, 1795: A Forgotten Episode. *CR*. 85, pp. 43-49. [1158

However important the successes or failures of Nepal adventures of Cornwallis and Wellesley may be, the commercial gamble of Shore to capture a free market in Nepal through Maulavi Abdul Qader's embassy is no less important. The records in the custody of the Imperial Records Department have brought this forgotten episode into the lime-light of history.

Chapekar (N. G.)—हिमालयांत (Marathi text) pp. 120 L. N. Chapekar at Aryasamakriti Press, Poona, 1942. [1159

An account of travel in Nepal, Tehri Garhwal etc,, including information about local languages, usages, etc.

Gunpat Rai—Lord Mayo's Diplomacy. In No. 1007, pp. 250-257. [1160

Lord Mayo's diplomacy and foreign policy with reference to Anglo-Bhootanese relations from 1869 to 1870.

Mitra (K. P.)—Anglo-Nepalese Relations in the Last Decade of the Eighteenth Century. In No. 1007, pp. 153-163. [1161

Regmi (D. R.)—Art and Architecture in Nepal. *NR.* XV, pp. 369-385. [1162

—— English and Bhutanese in the 18th Century. *NR.* XV, pp.236-246. [1163

—— The First Anglo-Nepalese Trade Pact. *NR.* XVI, pp. 130-141. [1164

The idea of signing a Trade Pact with the British Government of Bengal was intolerable to the sentiments of the Gorkhalese and they had shunned and evaded the attempt on the part of the British to carry trade negotiations till as late as 1791. In that year, however, taking advantage of the repeated requests of the Gorkhalese for Britsh intervention in the Tibeto-Nepalese conflict, the Government of Bengal attempted, though unsuccessfully, to impose a tread pact on Nepal. The author gives a full account. Two Appendices are added. I Text of the Trade Pact of 1792 and II Heads for the improvement of the Treaty of Commerce with the Nepal Government, as submitted to Bahadur Shah by Dinanath Dopadhya.

—— Sources for a History of Nepal (880 A.D.-1680 A.D. *JBORS.* XXVIII, pp. 24-42. [1165

The period covers eight hundred years of Nepalese history from the time of Rāghavadeva to that of the Pre-Gorkha Malla Karnāṭakes.

GENERAL

Abbott (J.)—Inundation of the Indus Taken from the lips of an Eye-Witness A. D. 1842. *JSHS*, IV, pp. 259-360. [1166

Aiyangar (T. K. Gopalasami)—Are Karmendriyas Accepted by Akṣapāda? *JSVOI.* III, pp. 204-214. [1167

Discussion regarding the number of Indriyas, since the logicians such as Vācaspatimiśra and the subsequent advocates of the system maintain that six alone can lay claim to be Indriyas and that the so-called motor-organs (Karmendriyas) do not deserve inclusion under the category of Indrayas, inasmuch as they do not satisfy the definition of an indriya.

Ajwani (J. H.)—Immortal India or India's Deathless Heritage and Priceless Contribution to the World. pp. 196. Educational Publishing House, Karachi, 1942. [1168

The twelve chapters into which the book is divided, contain short sketches on India's fundamental unity, heroic role, way of life, wisdom, sages, women, arts and sciences, kings and warriors, past and present, as well as new awakening.

Ali (S. Wazed)—Bhabishyater Bangali (Bengali text), pp. 112. Prabartak Publishing House, Calcutta, 1942. [1169

Seven essays on various topics: economic, political and religious, of the Bengalees—Hindus and Muslims.

American Council of Learned Societies,—Studies in the History of Culture: The Disciplines of the Humanities. pp. xxiv+343. Published for the Conference of Secretaries of the American Council ot Learned Societies, Menasha, Wisconsin, 1942. [1170

Collection of essays in honour of Waldo G. Leland, Director of the American Council of Learned Societies. Contains papers by different authors.

Apte (Balvant D.)—Rectification of Intercalary months in the Indian Calendar *BISMQ.* XXII, pp. 60-64. [1171

The Modak or Sewell-Dixit Calendars note the Adhik months. But in some rare cases Adhikas noted in reliable contemporary sources such as the Peshwa Diaries in the Peshwa Daftar are found to be different. This article gives useful tables of Adhik months during the Peshwa period as noted in original sources and urges further study.

Banerjee (Indubhusan)—A Short History of the Origin and Rise of the Sikhs. An English Translation with an

Introduction and notes of the Hakikat-I-Binā wa Uruj-I Firkah-I Sikhān. *IHQ.* XVIII, Supplement pp. 24. [1172

Basu (K. K.)—An Account of Some Cases of Sati. In No. 1007, pp. 164-165. [1173

Beaton (Mrs. Maude Hill)—From Cairo to Kaiber to Celebes. Liveright Publishing Corporation, New York, 1942. [1174

Bhattacharyya (B.)—A Note on Royal Epistles. *JBORS.* XXVIII, pp. 442-445. [1175

Points out instances showing the methods and channels through which letters were presented to the Kings.

Bhayee (Haridhan Singh)—Was Banda a Sikh Guru? In No. 1007, pp. 126-128. [1176

Brown (Michael)—India's Famous Warships: The Romance of Indian-built Ships that Sailed the Seven Seas. *BBA.* 1942; pp. 18-24. [1177

Chakrabarti (B. B.)—Introduction of Tea Plantation in India. No. 1007, pp. 44-52. [1178

Chakravarti (Chintaharan)—[Iranian and Indian Analogues of the Legends of the Holy Grail], by J. C. Coyajee, (Bombay, 1939). See *ABIHI.* II, No. 683. [1179

"The Grail legend, in its different forms, is one of the most elusive but fascinating studies in the realm of folklore and mythology. Scholars have attempted to track it down to its source, and on the evidence stray parallelisms have ascribed its origin to Greek mythology, to the Eleusinian mysteries, to the cults of Samothrace and Crete. There have also been occasional admissions of the fact that the idea of the Grail or Royal glory was probably not European in its origin, but was common to the Aryan races and as such its earlier manifestations should be sought in the rich mass of allegorical stories of ancient India and of Iran. It is these two sources that the author analyses in this neatly printed volume. The Iranian folklore, as embodied in the *Avesta,* the Yashts, and the Shahnama, afford the closest analogy to the Arthurian Cycle of the Grail romance and explain many hitherto unintelligible features and incidents".—*IHQ. XVIII, p. 180.*

Chaturvedi (S. P.)—Itsing's Journey through India: A Reference to a Sanskrit Grammatical Work. (Hindi text) *NPP*. 46, pp. 45-53. [1180

Chaudhuri (Jatindra Bimal)—Muslim Patronage to Sanskrit Learning, Part I. With two Supplements: (1) Text and Translation of some Laudatory verses on the Muslim Patrons of Sanskrit learning and (2) The *Asaf-vilasa Akhyayika* of Jagannatha Panditaraja. $8\frac{1}{2}'' \times 5''$, pp. 135. Pub. Author at the Calcutta Oriental Press, Calcutta, 1942. [1181

Presents a systematic history of the contribution of Mahomedan rulers and scholars to Sanskrit learning and the manifold attempts of several Mahomedan rulers to spread the same during their rule in India. Facts that at once lead to the conclusion that there is no internal reason for any communal tension between the Hindus and the Muslims. The author proves that there flourished in Muslim Courts sueh great Sanskritists and rhetoricians as Bhanukara, Jagannatha Panditaraja, Akbariya Kalidasa, etc.

Coomaraswami (Ananda K.)—Spiritual Authority and Temporal Power in the Indian Theory of Government. (American Oriental Series No. 22). pp. iv+87. American Oriental Society, New Haven, 1942. [1182

"Here the author has discussed—I doubt if at all seriously—the relation between Brahman and Ksatra in ancient Indian political theory, starting, apparently, with the assumption that the same relation between spiritual authority and temporal power was maintained unchanged from the Ṛgvedic age to age of Kauṭilya. Even granting this, it is not easy to see eye to eye with the author, for the very good reason that he has nowhere stated or clearly suggested what that immntable relation in his opinion really is! But he is by no means equally evasive in his rejection of accepted theories".—*Batakrishna Ghosh, IC. IX, p. 132.*

"In the Indian theory of Government, the exact relationship of the spiritual authority and the temporal power has not been properly understood or has been misunderstood. Even an Indologist like A. B. Keith has gone wrong when he states that the connection of royalty with the priestly rank had long disappeared before the time of the Saṃhitas. Dr. Coomaraswamy has in this

book endeavoured, with ability and success to show the mutual relationship that existed between the King and the Purohita during the Vedic age and thereafter".—*V. R. R.* Dikshitar, *AP. XIV. p. 428.*

Dandekar (R. N.)—Progress of Indic Studies 1917-1942. (Gevernment Oriental Series, Class B, No. 8). pp2+ii+406. Bhandarkar Or. Res. Institute, Poona, 1942. **[1183**

Contains a survey of the progress made in Indic studies, by competent scholars, on various subjects.

Dasgupta (A. P.)—Studies in the History of the British in India. pp. xiii+165. University of Calcutta, 1942. **[1184**

"This small volume of 160 pages is a collection of papers published in various periodicals during the last ten years. These papers deal with some important topics in the history of the British in India in the eventful period from 1757 to 1784. The paper entitled "The Select Committee in Bengal and its conflict with the Council in 1770" deals with an interesting aspect of the early history of British administration in Bengal. The paper on "Nawab Najimuddowla and the English" shows that 'months before the English obtained the dewany from the Emperor of Delhi, they had started taking a hand in the revenue administration of Bengal and that the formal grant by Shah Alam on the 12th August, 1765, only legalised the existing position. These two papers constitute a really valuable contribution to modern Indian history. "A note on the personal relations of Warren Hastings and Sir Thomas Rumbold", analyses some hitherto unpublished letters written by the latter to the former and throws some light on the causes of their quarrel. "A peep into the Macartney papers in the Historical Museum, Satara", gives a brief account of some English manuscripts belonging to Lord Macrtney and relating to the period of his Indian administration as well as his subsequent career. The author examined the papers at Satara. but they have now been tranasferred to the Deccan College Post-Graduate and Research Institute at Poona. The Treaty of Mangalore", analyses the circumstancess leading to that famous treaty between Tipu Sultan and the East India Company and vindicates the Madras Government against the charge of having concluded the Second Maysore War with unseemly haste and accepted terms disgraceful to the British. All the papers are based on a careful study of unpublished documents".—*A. C. Banerjee, IHQ, XVIII, p. 382.*

"It will be seen that only problems of detail of British Indian history have been dealt with in this book, so that the author can

offer us no great discovery. Yet in dealing with his material he has shown a sober judgment that is highly commendable and a passion for absolute accuracy which is not to be found in every historian. His conclusions are therefore not only well established but seem fairly irrefutable".—*Batakrishna Ghosh, IC. IX, p. 134.*

Das (Taraknath)—[Modern India and the West]. by L. S. S. O'Malley, (London. 1941), See *ABIHI*. IV, No. 1454. [1185

"The main thesis is that the transformation of modern India has been due to the contact with the West; but progress in modernisation has been slow and today India is still far behind some of the progressive western states. There is no disagreement on this point. Some of the chapters of this painstaking and scholarly work are excellent, while others are full of information; but many of the conclusions are not beyond criticism. I cannot agree with various conclusions on fundamental issues and on the nature of western contact with India—with the political, economic and racial imperialism of British in India....Mr. O'Malley and some of the other contributors indicate that conceptions of civic sense, rule of law, promotion of national unity and greater happiness of the people are special attributes of Christian ethics introduced into India through western contacts. This is not true. The ethics and the political philosopy of Buddhism, Confucianism and other estern religions have advocated the same principles. In this connection the excellent work, *Civilisation in East and West*, by H. N. Spalding, may serve as a corrective".—*Asia, XLLI, p. 8.*

H. N. Spalding, *Civilisation in East and West.* See *ABIHI*, II, No. 1139a.

David (Fr. H. S.)—The Persian or Iranian Origin of the word "Hindu". *ILQ.* XIII, Pt. 2, pp. 119-121. [1186

De (J. C.)—[The Minister as a king-Maker], by Isvara Topa (Allahabad, 1941), See *ABIHI*, IV, No. 1502. [1187

"The Arthaśastra is not so much a work on political science as it is on governmental art. Dr. Topa has undoubtedly succeeded in embodying the principles underlying the governmental precepts in simple and elegant style and presenting a valuable running commentary on Kauṭilya's monumental śastra. But one would have wished the author to notice the different chronological theories relative to Kauṭilya in his introduction.

It is certainly helpful to grasp the full significance of

he governmental maxims when once the epoch of the political background against which they stand is at least reasonably determined. The author has, however, taken 'Viṣnugupta Kauṭilya' as 'the minister of Chandragupta Maurya'. But he has not given us any full reason for his arriving at this conclusion.

Secondly, the student of the subject would have liked him to refer more to the original Sanskrit text than to the translations of the same".—*JRASB. VIII, p. 385.*

Desai (Jehangir M.)—The Deluge. *JKTCOI.* XXXV, pp. 58-70. [1188

Compares the Biblical version of the Deluge with the version of other religions.

De Souza (P. V.)—The Goan Abroad: A Graphic and Thrilling Record of the early Goan Emigration into British India. $8\frac{1}{4}'' \times 5\frac{1}{4}''$, pp. 17. *Goa Times* Press, Bombay, 1942. [1189

Diskalkar (D. D.)—The Indore Museum. $7''+4\frac{3}{4}''$, pp. 28, 10 pl. The Indore Museum, Indore 1942. [1190

A short account of the archaeological collection of the museum.

Elwin (Verrier)—The Sago Palm in Bastar State. *JBBRAS*, 18, pp. 69-78. [1191

Narrates legends and stories woven round the sago palm.

Falk (Maryla)—Nāma-Rūpa, and Dharma Rūpa, (Origin and Aspects of an Ancient Indian Conception. pp. 189. University of Calcutta, 1942. [1192

Fyzee (A. A. A.)—[Modern India and the West], Ed. by L.S.S.O 'Malley, (London, 1941) See *ABIHI.* IV, No. 1454. [1193

"The general standard of the essays is high, and each author, in his attempt at objectivity, has given us a comparatively sober and workman-like account of his own subject. The most valuable essays from the point of view of the general student may be mentioned. The editor, in an historical background extending over 40 pages, gives us a very good bird's-eye view of the whole problem and is refreshingly free from the patronising attitude which is the distinguishing feature of some nembers of the Civil Service".—*JBBRAS, 18,* pp. *117-118.*

Ganguli (Kalyan K.)—Early Indian Jewellery. *IHQ*. XVIII, pp. 46–59; 110–127. [1194

—— Jewellery in Ancient India. *JISOA*. X, pp. 140–159, 25 illus. [1195

In ancient literature personal ornaments are frequently mentioned. These were known in numerous varieties; they had beautiful names and were almost universally worn. More important is the evidence furnished by numerous specimens of sculpture which survived in stone and clay.

Ganguly (D. C.)—The Historical Value of Dīwān-i-Salmān. *IsC*. XVI, pp. 423–428. [1196

Ghosh (Batakrishna)—[Introduction to Indian Textual Criticism], by S. M. Katre, (Bombay, 1941), See *ABIHI*, IV, No. 1433. [1197

"Dr. Katre has given here a lucid exposition of the technique evolved by Dr. Sukthankar and his collaborators, and he has also drawn upon the relevant section in the Companions of Greek and Latin Studies and works on higher textual criticism like Brit's *Kritik und Hermeneutik* in Iwan Muller's *Handbuch der Altertumswissenchaft*, His book would have further gained in value if he had not ignored Esteller's *Die Alteste Rezesion des Mahanatakam* (Abhandlungen fur die Kunde des Morgenlandes XXI,7; Leipzig 1936) which is certainly one of the most remarkable works we have to date on Indian textual criticism".—*IC. IX, p. 405.*

Ghosh (Manomohan)—The Date of Subandhu, *IHQ*. XVIII, pp. 373–375. [1198

From the consideration of data discussed it seems possible to place Sabandhu between 375 and 450 A.D.

—— [Introduction to Indian Textual Criticism], by S. M. Katre, (Bombay, 1941) See *ABIHI*. IV, No. 1433. [1199

"....The volume under review, an excellent small manual for which the author has drawn materials from various standard works on the subject will go a great way indeed to remove a longfelt want of Indians in the field of Indology. In his introduction (Ch. I) he defines the subject and gives a short history of writing in ancient India together with an account of writing materials as well as the relation between oral and written tradition of different works".—*IHQ. XVIII, p. 381.*

Gopal Das,—India in 1942. *IR.* 43, pp. 66-69. [1200

Gore (N. A.)—[Introduction to Indian Textual Criticism], by S. M. Katre, (Bombay 1941,) See *ABIHI.* IV, No. 1433. [1201

"Oriental scholars have brought out critical editions of different Sanskrit works up to now. But no single edition has aroused such a great, world-wide interest as the Critical Edition of the Mahābhārata which is being prepared at the Bhandarkar Oriental Research Institute, Poona, under the General Editorship of Dr. V. S. Sukthankar. For it is here for the first time that the principles of Textual Critisism are being applied in the constitution of a Sanskrit Text on a thoroughly systematic plan. These principles have been ably set out, in detail, by Dr. Sukthankar in his Prolegomena to the Adiparvan, and in a way it forms the basis for future Indian Textual Criticism. But as it forms a part of the great edition, it is not easily accessible to all scholars intending to edit Sanskrit texts in a critical manner"—*JUB. XI, Pt. 2, p. 151.*

Gour (Sir Hari Singh)—India and New India. *CR.* 82, pp. 105-110. [1202

Guénon (Rene)—East and West. Translated by William Massey. 6"×5½", pp. 257. Luzac, London, 1941. [1203

"In a vein reminiscent of Cardinal Newman and Dean Inge but not as lively, M. Rēnè Guènon tilts at the vulgar ideas of progress. He demolishes the equally vulgar pretensions of modern science in a way that has long commended itself to such high priests of the subject as Sir James Jeans. He ridicules the the popular fear of a Pan-Islamism that dies with Sultan-Hamid of Turkey. One rubs one's eyes and wonders if one is back in the France before 1914. When one reads that the East, which propagated Buddhism, Christianity and Islam, regards proselytism as a proof of ignorance and incoprehension, one wonders if the author heeds this world at all. And surely the analytical method is avenged for his contempt of it, when he lumps together as the Oriental mind the mind of Arab and Malay, Persian and Chinese Afghan and Tamil, though even he boggles at including the Japanese. For him Europe's road to salvation is by return to the "traditional science of the Middle Ages", which explicitly is neither Occultism nor Catholicism and implicitly is a Hindu transcendentalism. But the constructive side of this book reveals Gallic mind

entering a quite Teutonic fog of vagueness and incomprehensibility. The translation seems excellent"—*R. O. Winstedt, JRAS, 1942, p. 151.*

Guha (Satisa C.)—Advancement of Knowledge by Means of Writing Printing. *JBHU*, VI, pp. 56-62. [1204

Provides interesting particulars of the development of printing in India.

Gunther (John)—Inside India. Revised Edn. 8″ x 5½″, pp. 411. Hamish Hamilton, London, 1942. [1205

A summary of the Eastern Problem; describes the basic trend and the dominant chords in the complex Asiatic problems, and gives a bird's-eye-view of the East.

Gupta (J. P.)—The Fifty Facts about India. pp. 57. Hamara Hindustan Publication, Bombay, 1942. [1206

The booklet is intended to serve as a reply to the pamphlet on India entitled *Fifty Years about India*, published in the U. S. A. by the British Information Service. The editor of this booklet has sought to prove, by facts and forgures wherever necessary that the 'facts' suggested in the Government pamphlet are not facts.

Gurner (C. W.)—Contact Between Kauṭilia and Vātsyāyana *IC*. VIII, pt. 4, pp. 391-394. [1207

Kauṭilya is concerned with the study of Artha as represented in political science, Vātsayāyana with the study of Kāma in the specialised form of Erotics. Each leaves the opposite field pretty well clear for the other but there are points of contact which tha author points out.

Gyani (R. G.)—[Studies in Indo-Muslim History], by Shahpurshah Hormusji Hodivala (Bombay, 1939) See *ABIHI*. II, No. 1103. [1208

"...Every one of the 705 closely printed pages of the book testifies to the arduous work that must have been done by Prof. Hodivala in sifting a large amount of historical and other material and in conparing it with Elliot and Doeson's work and like a true investigator the author does not claim infallibility. Everywhere he has given reasons for his criticism and quoted authorities for his statements. We are sure that read with this now indispensable volume of correctious and additions by Prof. Hodivala, Elliot and Dowson's memorable translation will be more useful to the writers of Indian history than before".—*JBBRAS. 18, p. 122.*

Heimann (Betty)—[East and West, by Rene Guenon, Trans. by William Massey], (London, 1941), See *ABIHI*. IV, No. 1416. [1209

"......though he has published beforehand some monographs on the Vedanta and other Hindu doctrines, provides in this book a more general exposition without adding detailed concrete facts for his conclusions. In contrast to the two other authors, he limits his scope by confronting only the modern West with the East. His main dogma is the thesis that the only decisive canon of value is the respective attitude towards metaphysics, which he defines as the knowledge of universal principles on which all phenomena depend directly or indirectly (p. 57). He maintains that only the East has gained and retained this true knowledge, of which religion and philosophy are but a part. In his enthusiasm for this true metaphysic he deprecates modern Western trends of thoughts. He goes even so far as to deny any permanent value to Western science and scholarship. He voices his plea in such an uncompromising way that even one who takes, for instance, philology more as a necessary and reliable means than as a final aim in itself, feels inclined to take the part of his opponents".—*BSOS.X, Pt. 4, p. 1047.*

Heras (Rev. H.)—Jesuit Letters and Accounts. In No. 1007, pp. 1-19. [1210

Points out the various letters and accounts written by Jesuits as a source of information for building up the history of India.

Hornell (James)—The Chank Shell Cult in India. *Aty.* XVI, pp. 113-133, 6 illus, 4 pl. [1211

Imperial Records,—Calendar of Persian Correspondence. Being letters which passed between some of the Company's Servants and Indian Rulers and Notables. Vol. VII, 1785-7. 9″x6″, pp. 468+xxxviii. Calcutta, 1942. [1212

Indian History Congress,—Presidential Address Delivered by Rao Sahib C. S. Srinivasachari. *ER*. XLVIII, pp. 1-14. [1213

Iyengar (P. T. Srinivas)—Advanced History of India (Hindu Period). Revised and Edited by Gurty Venkata Rao. pp. xiv+521. Andhra University, Waltair, 1942. [1214

The work is not a very comprehensive text-book on the subject, but on certain topics it gives clear and detailed account. The author holds in particular distinctly un-orthodox views on the pre-Aryan culture. He says: "The chief difference between the Dasyus and the Aryans was one of cult and not of culture or race".

Iyer (K. A. Subramania)—The Conception of Guṇa among the Vaiyyākaraṇas, *NIA.* V, pp. 121-130. [1215

Among the general notions which crop up frequently in connection with the explanation of forms is that of 'Guṇa' with which is closely connected that of 'Dravya'. The word 'Guṇa' occurs in many of the sūtras of the Asṭādhyāyī but it is not merely in the course of the explanation of the implication of the word in these sutras that Patañjali discusses the notion of 'Guṇa'. But he does not propose any definition of 'Guṇa' which will fit well into all the sutras where the word Guṇa occurs. The anthor here studies the definition.

Jagan Nath,—The Hūṇas in India. *NIA.* V, pp. 249-250 [1216

In an article in the *NIA.* IV, Mr. K. S. Sankar has discussed two important questions of Ancient Indian History, (1) the date and extent of the Hūṇa invasion, and (ii) the nationality of Toramāṇa and Mihirakula. Regarding the first his conclusion is that the only Hūṇa invasion of India took place in the reign of Skandagupta and it was repulsed, and 'there is no indication that the Hūṇa ever succeeded in conquering the lands east of the Indus'.

It is true, says the author, that the Hūṇa invasion which took place in the reign of Skandagupta was repulsed, but there is sufficient evidence to prove that a second Hūṇa invasion took place sometime after Skandagupta's rule, and this time the Hūṇas succeeded in establishing an empire in Iudia to the east of the Indus. He examines the evidence and Mr. Sankar's arguments and comes to the conclusion that both Toramāṇa and Mihirakula were Hūṇas, and the Hūṇa rule in India is not a myth. Like so many other foreign tribes, Śakas, Parthians, and Kuṣāṇas, the Hūṇas also became entirely Indianised. They adopted Indian culture, Indian religion and Indian language. Under the influence of the Indian culture they lost those barbaric characteristics, which are associated with the name Hūṇa, and it is no matter

for surprise tnat during their rule in India donations were made to Buddhist monasteries, and temples dedicat ed to various gods of the Hindu pantheon.

Jinavijayaji (Acharya)—Bharateshvara Bahubalirasa. Oldest Gujarati Poems (Old Gujarati text) 9½" x 6½", pp. 24. Barathiya Vidhya, Bombay, 1941. [1217

Johnston (E. H.)—Ctesias on Indian Manna. *JRAS*, 1942, pp. 29–35; 249–250. [1218

"Little attention has been paid by Sanskrit scholars to the fragments of Ctesias's account of India since McCrindle brought out a translation of them in the *Indian Antiquary*, x, 296–323 but though later classical writers chose their excerpts almost entirely for their 'news-value' as fairy tales of a distant and little-known land, it is to be hoped that they will be re-examined when Dr. F. Jacoby's new edition is published. This paper attempts to show that such an inquiry might well prove instructive, particularly with regard to Greek methods of reporting Indian names".

Joseph (T. K.)—Malabar and China. *TMR*. LXXII, pp. 85–86. [1219

A short note on Chinese intercourse with Malabar.

Joshi (Genesh Narayan)—Bharat Kā Sampurna Itihas, (Complete History of India), Hindi text. pp. 640. L. S. Kelkar, Poona, 1942. [1220

Joshi (V. V.)—The Problems of Historical Knowledge. *JUB*. XI, Pt. 1, pp. 17-28. [1221

There are two reasons why historical knowledge is desired, says the author, one is the fascination that the past invariably has for the human mind, and therefore, history in its origin grew out of a desire to rescue from forgetfulness, man's personal and collective past. The Second is the desire to see if the past can inform and instruct man so as to prepare him to face the future with confidence.

Kavi (M. Ramakrishna)—Venkatadri's Grant to the son of Doddacharya (1524 S. S.–1602 A. D.) *JSVOI*. III, pt. 1, pp. 117–123. [1222

Khera (P. N.)—Civic Rights of Women in British India. *IJPS*. IV, pp. 35–63. [1223

Kokil (M. O.)—Invasian of Somnath by Mohamed of Gaznī (Gujarati text.). *FGSTM*. VI, pp. 481-490. [1224

Krenkow (F.)—The Chapter on Pearls in the book on Precious Stones by Al-Bērūnī. *IsC*. XVI, pp. 21-36. [1225

This article is continued from *IsC*. XV, p. 421. See *ABIHI*. IV, No. 1437.

Kunhan Raja (C.)—[Introduction to Indian Textual Criticism], by S.M.Katre, (Bombay, 1941). See *ABIHI*. IV, No. 1433. [1226

"....The....book is a great help in guiding students who undertake to edit Sanskrit works"—*BmV. VI, p. 254.*

——— Kālidāsa and Astronomy. *JUPHS*. XV, pt. 2, pp. 5-23. [1227

Kālidāsa had a good knowledge of astronomy and this point the writer here presses to show that Kālidāsa must have lived after Aryabhaṭa.

Kunst (Arnold)—An Overlooked Type of Inference. *BSOS*. X, pt. 4, pp. 976-991. [1228

Whether the similarity of inferential procedure between the Jews and the Indians was a result of mutual influence, or whether it was only an expression of a common human tendency to eulogize great things by comparing them with smaller, or to raise the value of small things by juxtaposing them with greater--this problem is left to further historical researches. The author would rather vote for the latter alternaṭive.

Kuriyan (K.)—The International Status of India: Present and Future. *AR*. 38, pp. 113-124. [1229

Discusses the international status of India, not only as it exists at the present moment, but as it may exist in the future. The forecastes are based upon the assumption that the present struggle will end in a complete victory for the democratic Powers. The author's endeavour is to provide an interpretation of the main facts relative to India's international status in an objective manner.

Leach (F. Burton)—India's Warrior Sons. *GM*. XV, Pt. 6, pp. 270-273. [1230

Linlithgow (Lord)—Speeches and Statements. Bureau of Public Information, Government of India, 1942. [1231

Majumdar (Bimanbehari)—[Clash of Three Empires], by V. V. Joshi, (Allahabad, 1941), See *ABIHI.* IV, No. 1428. [1232

"......The book bristles with self-contradictory statements. In page 49 the author says that the Maratha nation-state 'was responsible for the exhaustion of the Mughal power', in page 59 he states that the Maratha 'power was suffered to remain and even secretly approved of by the Mughals'. In page 69 he denies that the religious movement in the Maharashtra was anti-Islam and that 'the Maratha power was not a religious reaction amongst the Hindus against the tide of Islam'. In page 80, however, the writer says that Rāmdās was chiefly responsible for the anti-Muslim propaganda in the Maharashtra. The writer subscribes to the view of John Katz that the 'Indians are the most defeated of all the defeated civilised peoples of the world'. His book will strengthen that feeling of defeatism".—*JBORS. XXVIII, pp. 332–333.*

Malhan (P. N.)—The Two Councils Theory of Lords Macaulay and Dalhousie. *CR.* 85, pp. 12–20 [1233

A study of the text and implications of the Charter Act of 1833 (3 and 4 Mill. IV, Cap. 85) and 1853 (16 and 17 Vict. Cap. 95) so far as they provide for two separate and independent councils of the Governor-General, namely, the Executive and the Legislative.

—— Authority of the Speaker in an Indian Legislature of Contumacy on the part of a Member. *IJPS.* IV, pp. 86–94. [1234

Mankad (D. R.)—The Yugas. *PO.* VI, pp. 206–216. [1235

Considers the question of the real sense of word *yuga* and the number of years given to each *yuga* in the ancient Indian literature.

Meherally (Yusuf)—Leaders of India. Vol. I, 2nd Edn. 7½"X 5". pp. 74. Padma Publications, Bombay 1942. [1236

Pen picture of eight of India's front rank leaders written in a beautiful and racy style.

The 1st Edn. was published in 1940.

Menon (K. Achuyuta)—Ship-Building in Anci ent Malabar. *BRVRI*. X, pp. 1-11 [1237

Miles (George C.)—Tutush, Ephemeral Sultan. In No. 1170, pp. 98-102. [1238

Minorsky (V.)—Sharaf Al-Zamān Ṭahir Marvazī on China, the Turks, and India. Arabic text with an English translation and commentary. (James G. Forlong Fund, Vol. XXII), $9\frac{3}{4}'' \times 6\frac{1}{2}''$, pp. 170-73. Royal Asiatic Society, London, 1942. [1239

"....Perhaps the most important thing in the work is the account of the migration of the Turks across Asia and Europe. Professor Minorsky does his best to make the very dry bones of the brief Arabic statement live".—*A. S. Tritton, A.R. XLI, p. 110.*

"Muslim geography and history are spheres of study over which Professor Minorsky reigns with acknowledged mastership, and the text which forms the nucleus of this affords full scope for the exercise of his vast and accurate knowledge. From Ṭāhir Marvazī's great Arabic encylopaedia of the natural sciences, the *Tabā'i'al-ḥayawān*, he has extracted chapters viii, ix, xii, xiii, and xv, which deal respectively with the Chinese, the Turks, the Indians, the Abyssinians". (*Ḥabasha* really the African negroes), and the outlying countries (largely a miscellany), giving the text (in a facsimile of a neat transcription made by himself, for he is a *khwushnavīs* as well as a profound scholar) with translation, commentary, and of course a good index. Some of these chapters fully merit the attention bestowed on them, for they are, as Professor Minorsky says, 'rich novelty' supplying man y hitherto unknown data collected from original reports and early written sources, especially Jayhani's lost *Kitāb al-masālik wa'l-mamālik*".—*L. Giles and L. D. Barnett, BSOS. XI, p. 232.*

Mitra (Sisirkumar)—The Future of India, $7\frac{1}{2}'' \times 4\frac{1}{2}''$, pp. 66. Sri Arabindo Library, Madras, 1941. [1240

Modak (Cyril)—Cultural Re-Interpretation. *CR.* 83, pp. 29-50. [1241

Moitra (Akhil Chandra)—Position of the Federal Court in the Constitutional System of India. *IJPS.* IV, pp. 95-100 [1242

Montmorency (Sir Geofrey De)—The Indian States and Indian Federation. $6\frac{3}{4}'' \times 4\frac{1}{4}''$, pp. viii+165. Cambridge University Press, London, 1942. [1243

Moraes (F. R.)—The Story of India. $7'' \times 4\frac{1}{2}''$, pp. viii+196+iii. The Noble Publishing House, Bombay, 1942. [1244

Moran (M. D.)—[East and West. by René Guénon], (London, 1941) See *ABIHI*. IV, No. 1416. [1245

"By way of negative criticism it is a duty to point out that Guènon has exposed himself perhaps to misunderstanding as he makes his thesis too simple and his solution too easy. Besides this, he says the West alone has the monopoly both of the vice of arrogance and also the virtue of humility. The last he hardly admits to be a virtue. Furthermore the need of moral purification and training of will that religion can bring is scarcely mentioned. The rich, sublime, fundamental, truths that religion can teach to those who wish to believe is not emphasised, but lightly passed over. This affinity of metaphysics to religion is mentioned in passing and he says if both can develop independently of one another the result could only end in harmonizing. There is a vagueness and lack of practical application in some other most important aspects of his thesis that baffles one. But this thirst for more is certainly proof that Guēnon has stimulated ideas and aroused the will to get down to the exalted task of uniting the East and West".—*JBORS. XXVIII, p. 322.*

Moses (Angelo)—Cow-Protection in Mughal India. *JIH*. XXI, pp. 216-220. [1246

Mukerjee (Radhakamal)—The Economic History of India: 1600-1800. *JUPHS*. XV, pp. 102-124. [1247

Munshi (K. M.)—Akhand Hindustan. $7\frac{1}{4}'' \times 4\frac{3}{4}''$, pp. 273. New Book Co., Bombay, 1942. [1248

Contains several articles written and speeches delivered by the author in 1938. Though varying in the aspects which they deal with, they are all the outcome of an effort to study and present the unity which runs through the history, culture and life of India.

Nadvi (Sayyed Sulaiman)—Arab Navigation, *IsC*. XVI, pp. 72-86; 182-198; 404-422. [1249

Nag (Kalidas)—[East and West], by Ré énon, (London, 1941) See *ABIHI*. IV, No. 1416. [1250

"The title of the book is banal, but its contents as well as the personality of the author is a direct challenge to the Western World....East alone seems to have preserved a continuity of that glorious Tradition of serving Humanity silently like the Ṛsis of our Indian *Tapovana* hermitages. The true and abiding *rapproch ment* between the East and West cannot result from a crude Theosophical type of 'fusion', but from real understanding of the fundamental unity of being which was the greatest discovery of Vedāntic India. The book will shock many, but may cure also like a galvanic battery of spirit".—*JGIS. IX, pp. 144–145.*

Nageswara Rao (S.)—The Prince's Crime: A True Romance of India from Rajasthan. *ER*. XLVIII, pp. 15–21. [1251

Nair (Lajpat Rai)—Sir William Macnaghten's Correspondence Relating to the Tripartite Treaty. pp. 111. Lahore, 1942 [1252

The author's conclusion cannot be ignored by students, interested in the origin of that melancholy piece of folly known as the First Afghan War (1839–1842).

Nehru (Jawaharlal)—Glimpses of World History. Being further letters to his daughter written in prison, and containing a rambling account of history for young people. $8\frac{1}{2}'' \times 5\frac{3}{4}''$, pp. 993, 50 maps. The John Day Company, New York, 1942. [1253

First published in England in 2 vols. in 1934.
Revised English Edition in one Vol. in 1939.

—— The unity of India. Collected Writings, 1937–1940. $8\frac{1}{2}'' \times 5\frac{1}{2}''$, pp. 432. Lindsay Drummond, London, 1942. [1254

Pandeya (Sarma L. P.)—The Three Sons of Mahāsndevarāja of Sarabhapura. *QJMS*. XXXIII, pp. 249–251. [1255

Refutes the theory of S. V. Vishvanatha in *QJMS*. xxxiii, pp. 84–88, that Mahāsudevarāja's three sons were progenitors of the Rāṣṭrakuṭas. S. V. Vishvanatha relies on *QJMS*. xxxiii, 251–252.

Parker (R. H.)—India and the Japanese Adventure. *AR.* 38, pp. 125–134. [1256

Parkhi (R. S.)—Early Marathi Printing in India. In No. 566, pp. 61–64. [1257

Perumalil (Rev. A. C.)—The India of the Early Greeks and Romans from the Time of Alexander's Invasion till the Fall of Alexandria, 326 B.C. to 641 A.D. *JBORS,* XXVIII, pp. 225–265. [1258

Deals with the geographical knowledge of the Greeks consequent to the invasion of India by Alexander and of the period following the invasion; Rome's contact with India, and geography of Persia and Arabia Felix. 'Frequently scholars of India, says the writer, have made the following typical statements: 'India was a name applied indifferently by Greeks and Latin writers to Arabia, Ethiopia, Libya, Parthia, Persia, and the lands of the Medes'. Early Greek and Latin authors on the contrary, have very clearly defined, like those of India, the boundaries of Persia and Arabia Felix.

—— A Few Christian Writers on Early India. *JBORS.* XXVIII, pp. 341–383. [1259

Continued from the previous issue of the Journal, the paper shows that the Greek and Roman writers of the early period ranging from the time of Alexander the Great to the fall of Alexandria in 641 A.D. had a fairly accurate knowledge about the geography of India. Their writings contain description of plants, animals, and people of the country. Accounts left by several ecclesiastical writers have been discussed in this instalment of the paper, showing that these authors committed no mistake in regard to the identity of India as some modern European writers have opined.

haltan,—The Government of Phaltan Act 1942 (With the Legislature Council Electoral Rules and Regulations. 1942). $9\frac{1}{2}'' \times 6\frac{1}{4}''$, pp. 93. The Dewan of Phantan State at the Rajamdranalaya, Phaltan, 1942 [1260

Pithawalla, (Maneck B.)—Physiographic Division of India, Burma and Ceylon. *SC.* VII, pp. 533–543. [1261

Primrose (J. B.)—History of Early Printing in Western India: The First Printing Press in India. In No. 566 pp. 53–56. [1262

Points out the first printing introduced by the Portuguese in Goa, and the subsequent development.

Printing—The Preparation of copy for Printing. Instructions to Contributors. 9½″× 6½″, pp. 15. Deccan College, Poona, 1942. [1263

Puri (Baij Nath)—The Identification of Soter Megas and his Relation with Wima Kadphises. *IC*. IX, Pt. 1, pp. 107-111. [1264

The identification of Soter Megas has so far remained a mystery. At the same time his relation with Wima Kadphises has not seriously engaged the attention of scholars. The author discusses this matter and concludes: 'He seems to be a foreigner who came to power after the extinction of Sodasa's family sometime about 22-3 A. D., and must have ruled for a sufficiently long period. It is howevsr clear from the Lucknow Museum inscription of the year 299 that he was definitely ruling in the year 52 A. D., but we would rather presume that he continued to rule till the year 78 A. D., when he was supplanted by Wima Kadphises. We have therefore come to the conclusion that Soter Megas was none else than the Maharaja Rajatiraja of the Girdharpur of the Mathura Museum inscription and he ruled as a ruler from the year 24 A. D. to 78 A. D. when he was defeated by Wima Kadphises who appointed somebody else as his viceroy'.

Radhakrishnan (E. P.)—Narendrapurī, a Forgotten Advatin *PO*. VII, pp. 71-84. [1265

Narendra is quoted in the *Sarvadarśanasamgraha* as a commentator on Prakāśātman's famous *Vivarana*. He is also known to have written on the Sārasvata system of grammar. It is conjectured that he had commented on the Upaniṣaddhāṣyas of Śankara. A manuscript of a *tippana* definitely written by him on Saṅkara's bhāṣya on the *Chāndogyopaniṣad* is available in the Madras Oriental MSS. Library. This work of Narendrapuri deserves a careful study inasmuch as the author is earlier than Anandagiri, the well-known interpreter of Sankara's *bhāṣyas*.

Raman (T. A.)—India. 7½″×4¾″, pp. 120 8 illus. 2, maps. Oxford University Press, London, 1942. [1266

Mr. Raman is a staunch Indian nationalist who is known and respected by the British Administration, and combines love of his countrymen with political wisdom. He has maintained close personal contact with Indian leaders from Gandhi downwards, and, at

the same time, with the India Office, the Foreign Office, and other departments of the Administration. He was in France at the time of the invasion. His dispatches from that country, and his broadcasts from London, created much interest in India, and he has been the subject of bitter Nazi radio attack. In fact, he can claim to be one of those who are most violently and most consistently abused by the Berlin radio – a distinction which he values. *Publishers' note.*

Ranade (Ram Keshav)—Indian Charity. *PO.* VI, pp. 37-42. [1267

Rao (C. Hayavadana)—Jaganmohan Palace Chitrasala, Mysore, Gallery of Historical Portraits, Catalogue. With short sketches of the Indians and Europeans in the Portraits. 2nd. Edn, $10'' \times 6\frac{1}{2}''$. pp. 113, Mysore, 1942. [1268

Rao (H. Srinivasa)—A Little-known Raft from Central Provinces, India. *Man.* XLII, p. 72. [1269

Rao (P. Kodanda)—[A Cultural History of India, During the British Period], by A Yusuf Ali (Bombay, 1940). See *ABIHI.* III, No. 1737. [1270

"Mr. Yusuf Ali has written a book which needed writing. In some ways his is a pioneer attempt at this type of book. By the word 'culture', Mr. Yusuf Ali has rightly meant all those movements which deal with a people's mind and its social organisation. He has used it in a most comprehensive sense. It is not an easy job to compress into about 300 pages the cultural history of India, if only of the British period."—*TMR.* LXXII, p. 78.

Rao (U. Venkatakrishna)—Panditarāya: A Poet-cum-Critic of South India. *AP.* XIII, pp. 307-310. [1271

The South Indian poet Panditarāya, is alleged to have won not a little from Shāh Jehān but also a royal bride. The tradition, if true, throws an interesting light on Hindu-Muslim relations in seventeenth-century India.

Rawlinson (H. G.)—Makers of India: Asoka Maurya, Sri Harsha of Kanauji, Akbar the Great Mogul, Śivaji the Maratha, Mahārājā Ranjit Singh, Sir Sayid Ahmed Khan, Mahatma Gandhi. $7\frac{1}{2}'' \times 5''$, pp. 80. Oxford University Press, 1942. [1272

Ray (H. C.)—The Word Ba'urah in Muruj ul-Zahab of Al'Ma'sudi. *IHQ*. XVIII, pp. 369–372. [1273

According to Ma'sudi, the word Ba'urah is a title of the king whom he refers, and not the name of the king. Exact identification of this name remains a difficulty.

Rizvi (S. N. Haidar)—Nasiruddawllah Bakhshi-Ul-Mamalik Nawab Sayyid Ali Khan Bahadur Asad Jang. *CR*. 83, pp. 273– 284, [1274

Nasiruddawallah was a courtier of the Timurid Court and played important parts in Indian History.

Roy (S. K.)—Mineralogy and Mining in Ancient India. *JBORS*. XXVIII, pp. 266-284. [1275

Saksena (S. K.)—Indian and Western Idealism: A Contrast -I. *RPR*. XI. Pt. 4, pp. 46–54. [1276

Argues that Hindu Idealism differentiates transcendental consciousness from phenomenal consciousness and regards both mind and matter—which are sharply distinguished by Western Idealism—as conscious and unconscious.

Sarkar (Benoy Kumar)—The Last Phases of Tagore's Social Philosophy. *CR*, 82, pp. 76-84. [1277

The social philosophy of Rabindranath Tagore (1861–1941) is as old as his first creations in poetry and prose.

Sarma (Sri Ram)—The Indian States. *NR*. XV, pp. 513-521. [1278

Sastri (K. S. Ramaswami)—The Evolution of Indian Mysticism VIII: Mediaeval Mysticism, West and South, and the outlook Today. *AP*. XIII, pp. 26-30. [1279

—— The Evolution of Indian Mysticism. $7\frac{1}{4}'' \times 4\frac{3}{4}''$, pp. 129. International Book House, Bombay, 1942. [1280

The above appeared in serial form in *AP*, XIII. See No. 1279 above.

Sastri (R. Sharma)—Kalpa or the World-Cycle. *JGJRI*. I, Pt. 1, pp. 7-20. [1281

Concludes that a *Kalpa* in its origin meant an eclipsecycle of nearly 19 years and not a period of 1000 divine Yugas of 4,32,0000 years, as believed by the commentator Skandasvami and the authors of the astronomical *Siddhantas*.

Sastri (S. S. Suryanarayana)—Prayer. *JUM*. XIV, pp. 65-72. [1282

The forms of supplication have varied in different ages and climes; later day analysts have fancied the discovery of commands in some, and entreaties in others; and they have accordingly distinguished the spheres of magic and religion, true religion manifesting itself only at the stage of entreaty and culmination in communion with the Supreme. It is the object of this paper to show that there is one common purpose running through the different forms and that it is as profitless to make hard and fast distinctions as it is improper to ignore difference of levels.

Sathianathair (R.)—A College Text-Book of Indian History Vol. III (A.D. 1700. to 1941 . pp.x+592+xxvi. Rochouse, Madrass, 1942.) [1283

Vol. I (Down to A.D. 1200), See *ABIHI*. III, No 1876.
Vol. II (A.D. 1200 to 1700), See *ABIHI*. IV, No. 1482.

"Evidently he doesn't belong to that school of historians who maintain that the true history of a people is nothing but the lives of its great men. The author evidently doesn't believe in a synthetic history of the whole of India. Like most of his predecessors in the field, he has treated every province of India as an independent country constantly at war with its neighbours. But an imaginative historian should also consider that political quarrels are not always born of malice. Oftener than not, they are due to the frustration of cherished ideals. In the case of India the ideal that always lured the people but was never realised was the political unity of the whole of this subcontinent. Every competent ruler of every small province aspired to rule the whole of India. No competent monarch was satisfied with a part only. But the whole was too big even for the most competent monarch of those days! This has been the eternal tragedy of Indian history, and this point should be made clear to all our students".—Batakrishna Ghosh, *IC*. IX, p. 135.

Sen (Amiyakumar)—The Sociological Outlook in Literary Criticism. *CR*. 82, pp. 67-75; 138-144. [1284

The sociological school of criticism is mainly concerned with the inter-relation between literature and its environment. It is the cultural background which conditions literary taste both of the artist and of the common people and thus influences literature.

Sen (Surendranath)—A Note on General Ventura's *Jahgir*. *CR*. 84, pp. 249-256. [1285

Of the four military adventurers who learnt their trade in Napolian's army and earned their bread in Ranjit Singh's service not the least fortunate was General Jean Baptiste Ventura, Conte de Mandy.

—— Pracīna Bāṅgālā Patra Sañkala (A Collection of Old Bengali Letters). Records in Oriental Languages Vol. I. Bengali Letters. $9\frac{1}{2}'' \times 6''$, pp. 501, 10 pl. Calcutta University, 1942. [1286

—— Two Sanskrit Memoranda of 1787. *JGJRI*. I, Pt. 1, pp. 32-47. [1287

When Warren Hastings was being impeached in England for his alleged misdemeanours in India, many of his Indian admirers came forward with their testimonials about the good works of the ex-Governor-General. Two such testimonials issud from Benares were written in Sanskrit, one with 178 signatories belonging to the provinces of Gujarat and Mahārāstra, and the other signed by 112 persons belonging mainly to Bengal. These memoranda show that Sanskrit served as a sort of *lingua franca* for the Indians even in the 18th century.

Seth (H. C.)—Khāravela and Gardabhila. *NUJ*. No. 8, pp. 4-11. [1288

Assigns king Khāravela of the Hathigumpha inscription to the early part of the 1st century A. D., and identifies him with Gardabhila of the Jain and Purānic traditions. Vakadepasiri or Sri Vakradeva of the Mancapuri inscription, surmised generally as the son of Khāravela, is taken here as Vikramāditya Sakāri, the traditional founder of the Mālava era in 58-55 B. C. It is stated in Jain works that the Śakas once defeated Gardabhila, but were after sometime themselves driven out of Ujjain by Vikramāditya who afterwards removed the seat of his dynasty from Kalinga to Ujjain, and established an era in commemoration of his victory over the Śakas.

Shah (Chunilal)—Rupmati, (Gujarati text), pp. 336. Prajabandhu Press, Ahmedabad, 1941. [1289

The romantic love episode of Baz Bahadur of Mandu and Rupamati; the daughter of a Hindu Gosain Vaishnav.

Shah (T. L.)—Samrāt Priyadarśī, or the Emperor mistakenly supposed to be Āśoka, or the Jain Emperor Samprati. 9″×7″, pp. 422, pl. and maps. Sashikant, Baroda. 1942. [1290

The work seeks to shake the foundation of early Indian History. The auther tries to prove that Priyadarśi, the author of numerous inscriptions carved on rock and pillars almost all over India was Samprati who was the grandson of Asoka, and not Asoka himself. The book is divided into four parts, Part 1st deals with chronology; Part II - Rock aud Pillar Inscriptions, all attributed to Samprati. Part III - Other works of Samprati. Part IV - Life of Samprati.

Sharadamma (Miss M.)—The Historical Importance of the Abbe Dubois: Alexander Read Correspondence, published in the Baramahal Records. In No. 1007, pp. 297–300. [1291

Studies historically the Dubois-Read correspondence in 1797 and arrives at one or two conclusions which may throw fresh light on the religious policy of the English in India before 1800.

Sheldon (F. L.)—Parbhu Singh. *JBORS*. XXVIII, pp. 208–211. [1292

Mentions the deeds of bravery of Parhbu Singh during the Boer War in South Africa.

Shelvankar (K. S.)—The Problem of India. 7″×4⅓″, pp. 254. Published as a 'Penguin Special" by Penguine Books, New York, 1940. [1293

Divided into four parts: (1) Introductory, (2) Mainly descriptive, (3) Analytical and constructive, and (4) The Struggle against Imperialism.

Sinha (Narendra Krishna)—The Writing of Indo-British History. *CR*. 84, pp. 235–239. [1294

Sinha (Nirmal Chandra)—Some Features of Lord Auckland's Statesmanship. *CR*. 82, pp, 163–170. [1295

Discusses two topics in which Auckland's Whig creed and Liberal outlook expressed themselves clearly. First, treats his relationship with the Christian missionaries and Chritianity in India, and secondly, proves how he strove to win over the subject nation through social and political measures of both public and private nature.

Singh (Jangir)—Raja Todar Mal's Sons, *JUPHS*. XV, pt. 1, pp. 55-64. [1296

Although the sources of knowledge about the sons of Raja Todar Mal, the minister of Akbar, are very limited, yet there is enough authentic material to satisfy the curiosity of those who like to know whether any of them rose to distinction.

Srinivasachari (C. S.)—The later Representatives of a Great Family of Courtiers of Pondicherry: Wiwan Savarimuthu Mudaliar and Appaswami. In No. 1007, pp. 53-61, [1297

In a paper submitted to the 17th Session of the Indian Historical Records Commission, the services of the first three generations of a noted Indian Christian family to the French at Pondicherry, in its formative period, 1674-1746, were detailed by the author. Now the association of some of the members of the succeeding generations of that family with the French is traced.

—— The Case of Sir Thomas Rumbold (1781-83). *CR*. 85, pp. 208-217. [1298

Rumbold began his career as a writer at Fort St. George. He was present at the operation round Trichinopoly and at the recapture of Calcutta by Clive in 1756. In the latter action he performed a feat of remarkable intrepidity and got promotion as Captain by Clive to whom he acted as *aide-de camp* at Plassey, wherein he was seriously wounded. He resumed his civil employ in the Madras Presidency, but was subsequently called from Madras by Clive to take his seat in the Council of Bengal, where he remained for a few years and where he also held the post of the chief of Patna.

Srinivasan (V.)—Madura and Tamil Literary Tradition. *QJMS*. XXXII. pp. 270-275. [1299

Srivatsa,—India and World Order. *TMR*. LXXI, pp. 25-30. [1300

Discusses the problem and concludes that wars though unjustifiable, are not wholly evil. They indirectly serve the cause of justice by strengthening the subject people for the assertion of their freedom.

Stoll (Dennis)—India's Early Influence on Mediterranean Music. *AP.* XIII, pp. 23–25. [1301

Feels that if Indians could know more of European music and Europeans about Indian music, they would be brought together in closer cultural communion.

Taraporewala (I. J. S.)—Pahlavi Numeral Symbols. *BDCRI.* III, pt. 2, pp. 394–396. [1302

Tin (U Saw Ohn)—The Hyderabad Court in the Exhibition Galleries of the Imperial Institute. *IAL.* XVI, pt, 1, pp. 21–24, 2 pl. [1303

Tripathi (Rama Shankar)—History of Ancient India. pp. xxix+555, Nand Kishore, Benares, 1942. [1304

"....Dr. Tripathi has tried his best to make the work up-to-date. It is however almost improbable in these days to keep abreast with the gradually increasing literature on the history and culture of India published every month in different parts of the world, especially in the periodicals. By way of illustration it may be pointed out that the recent discovery of some records of the Vākāṭaka dynasty ruling from Bāsim (ancient Vatsagulma) has escaped the author's notice. It has been proved by recent researches that at the time of Pulakesin II the 'province of Veṅgī' (p. 446) was certainly under the Viṣṇukuṇḍins and not under the Pallava king of Kāñcī. The author deals with tho history of Kaliṅga and Oḍra (e. g. the account of the Eastern Gaṅgas) in a section entitled 'Medieval Hindu Dynasties of Northern India'. The account of Kalinga and Odra, however, ought to have been placed in the section on Dakṣiṇāpatha".—*IHQ. XVIII. p. 383.*

Tritton (A. S.)—Non-Muslim Subjects of the Muslim State. *JRAS.* 1942, pp. 36–40. [1305

The law books tell how the state should treat its subjects who were not of the Muslim faith, the *dhimmis:* it does not follow that the laws were observed.

Upadhye (A. N.)—Some of the Latest Institutions and Journals and their work in the Field of Prakrit Studies Etc. *JA.* VIII, Pt. 1, pp. 1-7. **[1306**

U. S. Hydrographic Office—Sailing directions for the Bay of Bengal, the coasts of India, Burma, and Thailand, from Calimere point to Salang Island, the Adaman Island, Nicobar Islands, and the Mergui Archipelago. 3rd Edn. Issued under the authority af Secretary of the Navy, U. S. Government Printing Office, Washington, 1941. **[1307**

—— Sailing directions for the west coast of India, from point Calimere to Cape Nonze, including the island of Ceylon and the Maldive and Laccadive Islands. 3rd Edn. Issued under the authority of the Secretary of the Navy. U. S. Government Printing Office, Washington, 1942. **[1308**

Vaidya (Sunderrao Bhaskar)—Devanagiri Typography in India and Bombay. In No. 566, pp. 57-64. **[1309**

A short study of the introduction of Devanagri type in Bombay.

Vaidyanathan (K. S.)—The Members of the Ancient South Indian Army (senai): Their Assembly and its Functions. *QJMS.* XXXII, pp. 293-303; 399-407. **[1310**

Varadachari (K. C.) —[Three Lectures: Kannada Research Lecture Series No. 2], by Subrahmanya K. V. Aiyar, (Dharwar, 1941). See *ABIHI.* IV, No. 290. **[1311**

"What we notice as the chief merit of these lectures is that the lecturer has been more than successful in following the instructions he had given in the first lecture. He has taken into consideration even the so-called spurious documents, and has tried to show that these 'spurious' documents are capable of throwing sufficient light on certain aspects. 'Even supposing the records are really spurious or forged, one has to see *in what respect* they are unworthy of credence' (italics mine). It is a favourite device of a class of thinkers to dub anything that does not fit in with their pet theory or is unintelligible to them, as interpolated, forged or spurious. It is against this that Mr. A. Subramanya Aiyar warns the researcher".—*JSVOI. III, p. 292.*

Wadia (D. N.)—The Making of India. *IGJ*. XVII, Pt. 2, pp. 89–99. [1312

Presidential address delivered at the 29th Indian Science Congress, Baroda, 1942.

Wadia (Sophia)—The Language of Symbols. *QJMS*. XXXIII, pp. 1–14. [1313

Year Book—The Indian Year book, 1941–42, and Who's Who. Vol. XXVIII, $7\frac{1}{4}'' \times 4\frac{3}{4}''$, pp. 1433. 28th Edn. Bennett Coleman, Bombay, 1941. [1314

Statistical and historical annual of the Indian Empire, with an explanation of the principal topics of the day.

Yeh (George K. C.)—India and China. *AR*. 38, pp. 337–351. [1315

The introduction of Buddhism into China and its subsequent influence on Chinese culture. Gives a picture of the relative parts played by Buddhism, Taoism and Confucianism.

Yunus (Mohammad)—Frontier Speaks. Foreword by Pundit Jawahrlal Nehru. Preface by Abdul Ghaffar Khan. pp. 248. Minerva Book Shop, Lahore, 1942. [1316

The book besides giving the history and evolution of a great race of India gives a vivid picture of the sufferings and sacrifices of the Pathans and their problems: social, political and economic.

Zamin Ali (S. M.)—Urdu Marsiya (From Earliest Time up to 1840 A.D.) *JGJRI*. I, Pt. 1, pp. 71–94. [1317

Marsiyas are involuntary ejaculations or sighs, the outburts of excessive joy or intense pain. The author discusses the subject and gives examples of Urdu marsiyas.

SECTION II

FURTHER INDIA AND INDONESIA

Burma and Ceylon

Banerjee (Anil Chandra)—The French Menace in Burma. In No. 1007, pp. 92–98. [1318

Bhattacharyya (K. K.)—Overland from Burma. *CGR*. IV, pp. 70–71. [1319

Describes briefly the routes taken by the Indian evacuees from Rangoon.

Brodbeck (Emma)—Chicago Missionary on the Burma Road: Letters of Emma Bradbeck, Ipin, Szechwan, West China, edited and published by Louise Hayes. Chicago, 1941. [1320

Chiahg (Yee)—The Men of the Burma Road. Transatlantic Arts, New York, 1942. [1321

Christian (Le Roy John)—Modern Burma: A Survey of Political and Economic Development. Issued under the auspices of the Institute of Pacific Relations; 9″×6″, pp. x+382, University of California Press, Berkeley and Los Angeles, 1942. [1322

A survey of political and economic development in modern Burma. Mr. Christian who was in Burma for eight years, has here given a very comprehensive account of that country in recent times.

Craw (Sir Henry)— Burma. *AR*. 38, pp. 259-271. [1323

Deals with: The Army in Burma; The composition of the army; The terrible war; Fall of Rangoon; Road communications, and Thakin Fifth Columnists.

—— The Burma Road. *GJ*. pp, 238–246, 1 pl, sketch-map. [1324

Crowther (S. J. K.)—The University of Ceylon. *NR.* XVI, pp. 398–405. [1325

A brief narrative of the creation of the University. The first academic year of the University of Ceylon began on July 1st, 1942, with 628 students on the rolls.

Davis (Hassaldt)—Land of the Eye. A Narrative of the labours, adventures, alarums and excursions of the Denis-Roosevelt Asiatic Expedition to Burma, China, India and the lost kingdom of Nepal. H. Holt, New York, 1940. [1326

De Silva (Colvin R.)—Ceylon Under the British Occupation, 1795–1833: Its Political Administrative and Economic Development. 2 vols. (Vol 1, second Edn. Vol II, first Edn.) pp. vii+291 and v+321–616. Colombo Apothecaries'. Colombo, 1942. [1327

"The narrative of this work covers the first four decades of British rule in Ceylon and is based upon record material available both in Colombo and in London. It was written—more than 10 years ago and constituted the thesis for which the author was awarded the Ph. D. Degree of the University of London and which was undertaken under the guidance of N. P. Newton...The histroy of the Portuguese and Dutch occupation of Ceylon is treated in a summary form as an introduction, and the lesson is put forward that the Dutch power collapsed, on account of its intrinsic weakness and hastening decay, at the very first touch of the advancing English. The British occupation of the Maritime Provinces in 1795 is detailed at considerable length; it exposes the semblance of defence which the Dutch Governor, Van Angelbeek, contrived to put up against the threatened English attack of 1795...It is not too much to say that the foundation of the present day political and economic structure of Ceylon were laid during the period 1796–1833 and the reforms of the latter year completed and rounded off those foundations and they thus began a new era in the history of the Island, and this is the main justification and view of this important and informing work".—*JIH.XXII,pp. 161-194.*

De Silva (D. A.)—A Chapter in the History of Lanka: Introduction of Buddhism and the Building of Buddhist Monuments. *M-B.* 50, pp. 88–94. [1328

Friberg (Hans Daniel)—West China and the Burma Road. Augsburg Publishing House, Minneapolis, Minn., 1941. [1329

Kyin (U.)—The Burma Court in the Exhibition Galleries of the Imperial Institute. *IAL.* XVI, Pt. 1, pp. 25–27. [1330

McLeish (Alexander)—Burma: Christian Progress to the Invasion. World Dominion Press, New York, 1942. [1331

Nanawimala (Kirielle)—The Ancient Documents of Sabaragamuwa. pp. xx+208, (Sinhalese text). Colombo, 1942. [1332

"....The documents included in this collection belong mainly to the Kandy period. Some of them are of rare type, though not in themselves historically or linguistically very important. Reference has been made to one or two records to which great importance must be attached. Vellakkattu Mudiyanse's old Diary, for instance, from which several historical dates are quoted (p. 7), is one of uncommon interest. It is to be hoped that the author will some day publish the text of this valuable historical Manuscript. He speaks also of a sannasa inscribed on a piece of sandal-wood (p.154). According to his information, the *nilakarayas* of the temple to which it had been granted had not long ago bartered it for five krunis of paddy! If this information is correct there seems to be no reason why further effort should not be made to recover this rare type of document".—*Julius de Lanerolle UCR. I, Pt. 1, pp. 107–108.*

Narayan (J. S.)—Tricomalee. *NR.* XVI, pp. 155-160. [1332

Noronha (Castilho de) and Pissurlencar (P.)—Padre Jácome Gonçalves. *BEAG.* I, pp. 25–31. [1333

A study of Fr. Gonçalves' missionary labours in Ceylon. Copies of letters from Goa archives in connection with Fr. Gonçalves are given. Fr. Gonçalves died on 17th July, 1742.

Shency (Bellikpth Raghunath)—Ceylon Currency and Banking. Foreword by Sir Cecil H. Lisch. Longmans; Green, New York, 1941. [1334

Sinha (N. K.)—Ranjit Sing's Relations with Some Indian Powers and with Burma. In No 1007, pp. 82–84. [1335

Smith (Nicol)—Burma Road, with Illustrations from Photographs by the author. Garden City Pubilishing, New York, 1942. **[1336**

Spate (O. H. K.) Trueblood (L. W.)—Rangoon: A Study in Urban Geography. *GR.* XXXII, pp. 56–73. 9 sketch maps. **[1337**

Deals with the ancient city, the modren city, Demography, etc.

U Tha Zan U,—Burma: The Land of Pagodas. *M-B.* 50, pp. 115-121. **[1338**

Warnasuriya (W. M. A.)—Inscriptional Evidence bearing on the Nature of Religious Endowment in Ancient Ceylon. *UCR.* I, pt. 1, pp. 69–74; Pt. 2, pp. 74–82. **[1339**

Shows that the policy in religious endowment first by kings, and then by the rest of the country, was to endow the Sangha with 'source of revenue' from which the monastic establishment could maintain themselves, as far as it was possible, unhindered by State interference. The endowment of useful and meritorious public service by ancient Sinhalese kings was by this method of alienating sources of revenue, and hence so far as the State was concerned it was no new departure from existing public policy. But so far as the Sangha was concerned this acquisition of property was certainly not in conformity with its early life of self-denial and so it carried with it consequences of a far-reaching nature.

Wijayaratne (D. J.)—Some Observations. On the Inter Vocalic Sonant Sinhalese Inscriptions. *UCR.* I, pt. 1, pp. 102-107. **[1340**

The representation of the original vocalic sonant by the corresponding non-aspirate surd is a strange but very interesting phenomenon occasionally occurring in the orthography of the Brahmi inscriptions of Ceylon. Does this phenomenon represent a few instances of phonetical hardening of the intervacalic soft consonant with no historical value in the phonological development of the Sinhalese? If they are actual instances of hardening, what were the causes which led to such a change which to all appearances seems contrary to the normal course of development? If it is purely a graphical convention, what were the circumstances in which such a convention arose and persisted for about eight centuries? In any case why has the same orthographical treatment not been applied to all such soft intervocalic consonants, as are found in similar

circumstances in the very same records? What are the causes that led to the final disappearance of this phenomenon in the later epigraphical records? All the data on this problem available from published records of Sinhalese inscriptions are presented in a tabulated form.

Thailand

Coray (Francis)—The Thai: Our Neighbours. Palmer, Kuala Lumpur, 1941. [1341

Gordon (Wilhelm Friedrich)—Thailand, Daneue Siam. Goldman, Leipzig, 1942. [1342

Hutchinson (E. W.)—Adventures in Siam in the Seventeenth Century. pp. xxvii+283, maps and illus. Royal Asiatic Society London, 1940. [1343

History of Siam, particularly of the activities therein of Dutch, English, and French adventurers in the seventeenth century.

Jaiyanama (Nai Direck)—Thailand: The Forntier of a State. Department of Publicity, Bangkok, 1941. [1344

Concerns the Siam-Indo-China boundary dispute.

London (Kenneth Perry)—The Chinese in Thailand. Oxford University Press, London, 1941. [1345

An examination of the social and economic conditions and the legal status of the Chinese in Siam. A report in the research series of the Institute of Pacific Relations.

Le May (Reginald)—Siam and Penang in the Eighteenth Century. *JRAS*. 1942, Pt. 1, pp. 48-49. [1346

Points out some letters of Captain Francis Light, entirely devoted to matters of trade..

Siam—Comment des Territories de la Thailande ont ete Enleves par la France. Dept. of Publicity, Bangkok, 1941. [1347

—— Commercial Directory for Thailand, B. E. 2484. 5th Edn. Dept. of Commercial, Ministry of Economic Affairs, Bangkok, 1941. [1348

Sivaram (M.)—Mekong Clash and Far East Crisis: A Survey of the Thailand-Indo-China Conflict. Bangkok, 1941. [1349

Stamp (Dudley)—Siam Before the War. *GJ*. 99, pp. 208–224, 6 pl, Sketch map. [1350

Vadakarn (Luang Viditr)—Thailand's Case. Thai Commercial Press, Bangkok, 1941. [1351

Siam's foreign relations with France, with special reference to Indo-Chinese-Siam border dispute.

Indo-China and Annam

Brodrick (Alan Houghton)—Little China: The Annamese Lands. $8\frac{1}{2}'' \times 5\frac{1}{2}''$, pp. xii+332., illus., sketch map. Oxford University Press, Oxford, 1942. [1352

The Annamese lands are the plain of Tongking in the north and the coastal strip reaching down to Cochin China in the south; the lands which received and retain a Chinese culture. The author shows how this culture follows the flat lands where rice can be cultivated and fails to penetrate the forest-clad mountains of the jungles of the south. A section is devoted to the Imperial Sacrifice to Heaven and Earth still maintained by the Court of Annam at Hue, the capital. These rites, a strict reproduction of the Imperial Sacrifice of old China, are of immense antiquity, and since the fall of the Manchu empire they have been discontinued in China and are now only performed by the Annamese court. The author also has some interesting observations to make on the psychology and temperament of the Annamites.

Clune (Franks)—Isles of Spice, Dutton, New York, 1942. [1353

An informative account of a trip made by the author from Australia to Indo-China by way of the Dutch East Indies, including some of the lesser-known islands such as Timor, Celebes and Borneo.

Gordine (Dora: Hon. Mrs. Richard Hare)—A Lecture on the Sculpture of Indochina, Siam and Java. *JRAS*. 1942, pp. 132–138, 5 pl. [1354

"The Indianisation of East Asia was a more far-reaching event in the history of culture than the Hellenization of Asia

Minor. In the early centuries of the Christian era Indian culture swept like a great fertilizing stream, forming the unity of inspiration out of which arose the great sculpture of Java, Indo-China, and Siam.... The finest sculpture of every region and period that was inspired from India possesses the same basic qualities. All the works are strongly conceived sensitively modelled, and combine an architectural sense of proportion with a weight and dignity. Their serenity is not cold indifference but the expression of an intense inward life. Without such depth of feeling sculptures, however skilful, is dead. One feels that this art rose to greatness because it was not a closed preserve for a few connoisseurs but rooted in the wants of the people, a part of the daily life of every temple-goer and every person, high and low, who found in it inspiration, joy, relaxation, and peace".

Le May (Reginald)—[L'Art Khmér Classique], by Henry Parmentier. (Paris, 1939), See *ABIHI*. III, No. 1940. [1355

"For the purpose of his present study, Mr. Parmentier has, in default of any known political or geographical division of the country, cut it into four quadrants, taking the city of Angkor itself for a separate volume. The work under review deals with the north-eastern, which is one of the richest in remains of the classic period". *JRAS, 1941, pp. 184-187.*

Roth (Andrew)—French Indo-China in Transition. Part II. IPR Inquiry Series. International Secretariat of Pacific Relations, New York, 1941. [1356

Sastri (S. Srikantha)—Śrī Saṁkara in Cambodia? *IHQ.* XVIII, pp. 175-179. [1357

After discussing epigraphic records concludes: "However flattering to our pride in Śrī Saṃkara it may be, to be told that his influence extended almost in his own lifetime to the lands beyond the seas, the chronological and doctrinal anachronism cannot be overcome and the identification of Bhagvat Saṃkara, the guru of Śiva Soma, with Ādi Saṁkara should be rejected".

Malaya

Bartholomeusz (A. E.)—Singapore *NR.* XV, pp. 386-393. [1358

Cator (G. E.)—Malaya: A Retrospect. *AR*. 38, pp. 375-379. [1359

A broad review of the Malayan campaign.

Chadwick (Mrs. N. K.)—Poetry and Prophecy 8″×5″, pp. xvi+110. Cambridge University Press, London, 1942. [1360

"I once wrote a book to show that what was termed Malay magic by Sir James Frazer and others was flotsam from Mongolian, Indian, Persian and Arabic sources. To-day I would adduce as corroborative evidence of borrowing the fact that since the fifteenth century nearly the whole of Malay folk-lore and literature and medicine can be traced to great foreign sources (*JRAS*., Malayan Branch, XVIII, 1940), and why imagine that man's borrowings have not been continuous from time immemorial ? Mrs. Chadwick's inevitable corollary is 'to abandon the assumption that the culture of the most backward communities of the present day bears any relationship to that of truly primitive or early man'... *R. O. Winstedt, JRAS, 1942, pp. 75-76.*

Clark (Elizabeth Allerton)—These are Brother Malays. *Asia*, XLII, pp. 21-24. [1361

Ninety million Malayas look to the Filipino for political inspiration and leadership. The seventy million Malays in the Netherlands East Indies do not have the same loyalty towards their Dutch rulers as the Filipinos have for the United States.

Dobby (E. H. G.)—Settlement Patterns in Malaya. *GR*. XXXII, pp. 211-232, 26 sketch maps, 12 illus. [1362

The Malayan environment, communities, settlement of indigenous people, settlement of immigrants, Primitive settlement forms, settlements associated with rice cultivation, settlement on Levees, settlements and rubber, mining settlement, East-Coast settlements, West-Coast settlements, and Malayan towns.

Mee (Wong Fook)—Buddhism in Malaya. *M-B*. 50, pp. 50-52. [1363

Mills (Lennox A.)—British Rule in Asia. A study of Contemporary Government and Economic Development in British Malaya and Hong Kong. Institute of Pacific Relations International Research Series. 9″×5½″, pp. viii+581, 3 maps. Oxpord University Press, London, 1942. [1364

"Never before perhaps have so many official reports and blue-books been condensed between two covers. The author is infinitely painstaking, meticulously accurate, almost invariably sound. His book will be a standard work of reference, but few will have patience to struggle through its jungle of figures and facts. Even those who have known Malaya and Hong Kong well will hardly be able to see the wood for the trees. And the book lacks the background and perspective of Mr. Furnivall's really great work on *Netherlands India*. The maps are amateurish". — *R. O. Winstedt, JRAS, 1942, pp. 139–140.*

Morrison (Ian)—Malayan Postscript. 8″×5½″, pp. 196.Faber and Faber, London, 1942. [1365

"......this book by a young war correspondent with barely a tourist's knowledge of Malaya, and no particular eye for terrain, a book so vivid one would like to see it printed, shorn of its inconsistencies and errors". — *R. O. Winstedt JRAS, 1943, p. 125.*

Swettenham (Sir Frank)—Footprints in Malaya. 8½″×7½″, pp. 176, 35 pl. Hutchinson, London, 1942. [1366

"......to those few who have studied the sources for that history during the last seventy years, the book will illustrate the truth of the view that the history of a period cannot be written in perspective by those that make it. No one will turn to those pages, for example, for a full unbiased account of the circumstances of the Pangkor treaty that led to our first protection of a Malay State, — though even from the Malay standpoint the end came to justify the means. At the time the deference paid to Abdullah and the neglect of the just claims of Sultan Ismail and of the Mantri of Larut appear to have been partly due to ignorance — though that ignorance was convenient. Sir Frank, as a very junior officer, naturally accepted the views and policy of his seniors without having the means then to scrutinize them, nor has he troubled since to study the abundant evidence available in official reports and other documents and publications ... His remarks at the end of chapter 15 that the Malay rulers of the Federated States are not familiar with English (when one of them is a barrister and all of them now speak our language) illustrates the strange omission in an alert brain to have accumulated accurate information about Malaya after its own day". — *R. O. Winstedt, JRAS, 1942, p. 140.*

Tweedie (M. W. F.)—Prehistory of Malaya. *JRAS.* 1942, pp. 1-13, 3 pl. [1367

Describes the excavation carried by the Raffles Museum. Singapur, and the discoveries of crude and primitive type stone implements...The order in which the bearers of the successive cultures entered the country is fairly clear, and they are described in this order.

Indonesia

Bagchi (P. C.)—[India and the Pacific World], by Kalidas Nag, (Calcutta, 1941), See *ABIHI*. IV, No. 1554. [1368

"Dr. Nag is without doubt one of the most widely travelled Professors and has seen things with his own eyes in both the hemispheres. He is thus in a far better position than many of us to compare things which are of interest to the present day India... He has dealt with almost all the important countries in and around the Pacific viz., Polynesia, the Maori land, the Philippines, Malayasia and Indonesia, the Thailand, Indo-China, Java and Sumatra, China and Japan. He has surveyed the civilisation of all these countries, in all its important aspects; Pre-history, Anthropology and modern history. He has given in each of these branches a complete account of the important works done, the materials available for further studies and has appraised in a popular style the part played by the peoples of all these countries from the pre-historic ages up to the most recent times". *IHQ. XVIII, p, 183.*

Bake (A. A.)—The Javanese Shadow Play. *TMR*. LXXII, pp. 317-320, 5 illus. [1369

Broek (Jan Otto Marius)—The Economic Development of the Netherlands Indies. Institute of Pacific Relations, New York, 1942. [1370

Though this work covers some of the same ground as does Prof. Boeke's *The Structure of the Netherlands Indies Economy* (New York, 1942), its stress is rather on the internationl aspects of the East Indian economics and trade.

Boeke (Julius Herman)—The Structure of the Netherlands Indies Economy. Institute of Pacific Relations, New York, 1949. [1371

A comprehensive study stressing internal economic and social questions.

Emerson (Rupert)—The Netherlands Indies and the United States. World Peace Foundation, Boston, 1942. [1372

The opening chapter gives a lucid and concise analysis of the past and present of Indonesia.

Ghoshal (U. N.)—Progress of Greater Indian Research. In No. 1183, pp. 253–320. [1373

—— Progress of Great Indian Research During the Last Twenty-Five Years (1917–42), *JGIS.* IX, Pt. 2, pp. 59–142. [1374

Hart (G. H. C.)—Recent Development in the Netherlands-Indies. *GJ.* 99, Pt. 2, pp. 81–102. [1375

Muhlenfeld (A.)—Native Co-operation in Netherlands East Indies Government. *AR.* 38, pp. 379-384. [1376

Vandenbosch (Amry)—The Dutch East Indies: Its Government, Problems, and Politics. 3rd Edn. $8\frac{3}{4}'' \times 5\frac{1}{2}''$, pp. xiv+458, 1 map. University of California Press, Berkeley and Los Angeles, 1942. [1377

Contains some interesting comparisons with other colonial dependencies, explaining the particular characters of Indonesian Nationalism

1st Edn. published in 1933; second edn, in 1941.

Van Der Laan (J. J.)—Art in the Life of the Inhabitants of the Netherlands Indies. *IAL.* XVI, Pt. 1, pp. 7-18. [1378

Verdam (R. J.)—Causerie on the Dutch Colonial Empire *AR.* 38, pp. 82-89 . [1379

Verhoeven (F. R. J.)—Landsarcief van Nederlandsch Indie 1892–1942. $9\frac{1}{2}'' \times 6\frac{3}{4}''$, pp. 16, 1 pl. Batavia, 1942. [1380

SECTION III

ADJOINING COUNTRIES

Afghanistan

Foucher (A.) avec la collaboration de Bazin-Faucher (Mme. E.)--La Vieille Route de l'Inde de Bactres a Taxila (Memoires de la Delegation Archeologique Francaise en Afghanistan), Vol. I. $15\frac{1}{4}'' \times 11\frac{1}{4}''$, pp. 173, 32 pl. Les Editions D'Art et D'Histoire. Paris, 1942. [1381

Gupta (Hari Ram)--Afghanistan at Shah Zaman's Accession, 1793. In No. 1007, pp. 129–137. [1382

Central Asia and Turkestan

Allen (W. E. D.)--The Caucasian Borderland. *GJ*. 99, pp. 224–237. [1383

Cable (Mildred)—A New Era in the Gobi. *GJ*. 100, pp. 193–205. [1384

Cable (Mildred) with French (Francesca)--The Gobi Desert $9'' \times 6''$, pp. 304, illus, maps. Hodder and Stoughton, London, 1942. [1385

The authors make no pretence of elaborate scientific equipment or training. Their discussion, however, of such phenomena as the musical sands, progressive desiccation, and desert encroachment on ancient settlements, are marked by shrewd commonsense and illuminated by careful observation. The physical basis of life in this austere environment is most realistically portrayed and it would be hard to improve on the excellent chapter called 'What the desert can supply', which surveys its botanical resources in relation to man's needs. In the Gobi as an archaeological treasure-house, concealing in remote caves and shrines exquisite specimens of Islamic and Buddhist (including Graeco-Indian) art, they show

deep interest and appreciation. For interpretation in these matters they rely mainly on Sir Aurel Stein, but they definitely add to the data on which future archaeologists can draw.

Datta (Bhupedranath)--The Ethnology of Central Asia. *MII*. XXII, pp. 243-253. [1386

Hedin (Sven Anders)—The Wonderful Lake. Translated from Swedish by F. H. Lyon: With 32 illustrations, 76 sketches and 110 maps. Dutton, New York, 1940. [1387

Lamb (Harold)--The March of the Barbarians. 9″×6″, pp. 348. Sketch maps. Robert Hale, London, 1941. [1388

The author is said to have travelled through much of the Mongol territory, worked hard at languages, and cultivated acquaintances with many authorities on kindred subjects. The book is an account of the Mongols. The Mongols who have been nomade for four and a half centuries are no more barbarians than the Europeans. Nomadism and the settled life are both modes of civilisation.

Morant (G. M.)—The Earliest Known Inhabitant of Central Asia. *Man*, XLII, pp. 71–72. [1389

Points out the discovery by the Anthropological Institute of Moscow State University, the indisputable evidence of palaeolithic man in Central Asia. Draws attention to the *Proceedings of the Uzbek Republic Branch of the Academy of Science of the U. S. S. R.* Series I. *History and Archaeology*, Part I (Tashkent, 1940) in which the discovery is mentioned.

Sigg (Horace Abram)--Sargon's Eighth Military Campaign *JAOS*. 62, pp. 103-138. [1390

One of the most interesting and important texts published is that on a tablet from Ashur and now deposited in the Louvre. It is a letter recounting the events of Sargon's eighth military campaign. As first published by M. Thureau Dangin, *Une Relation de la Huitieme Campagne de Sargon* (Paris, 1912), it was incomplete. Some of missing portion was found by the German excavators at Ashur and published by Schroeder. This letter is dated in the eponymy of Ishtarduri, the governor of Arrapha in 714 B. C. At the close of the campaign the great scribe of Sargon, Nabu-Shallimshumu, sent this letter to the god Ashur and also, for 'home consumption in Assyria'. It contains a detailed description of the campaign. The author here gives

general considerations which have led him to reject certain prevailing notions about this letter, and bases on an analysis of the text certain suggestions, particularly geographical, for a better understanding of it.

Schaefer (Herwin)--Hellenistic Textiles in Northern Mongolia. *AJA*. 47, pp. 266–277, 17 figs. [1391

Stein (Sir Aurel)--From Swat to the Gorges of the Indus. *GJ*. 100, pp. 49, 56, 8 illus. [1392

—— Note on Alexander's Crossing of the Tigris and the Battle of Arbela. *GJ*. 100, pp. 155–164. [1393

Iran

Agrawal (V. S.)—Inscriptions from Susa of the Iranian Empire, (Hindi text). *NP*. 46, pp. 97–112. [1394

Arberry (Arthur J.)--British Contributions to Persian Studies. Published for the British Council by Longmans, Green. London, 1942. [1395

"....Britain's Persian scholars from Anthony Shirley to Edward Fitzgerald and E. G. Browne, have all something uncommon and even picturesque about them. In tracing their work up to the present day, Dr. Arberry's scholarly and illuminating digest performs a most useful function. It is to be hoped that the book will induce British readers to take a greater interest in the important subject of our cultural relations with Oriental peoples". — *AR. 38. p. 427.*

—— [Pre-Mughal Persian in Hindustan], by Muhammad Abdul Ghani, (Allahadad, 1941), See *ABIHI*. IV, No. 1574. [1396

"....large volume covering the period from the emergence of modern Persian as a literary language down to the end of the Slave dynasty. Such an undertaking is bound to involve a good deal of overlapping with already published material, but the author seems to have gone out of his way to discuss subjects, interesting enough of course, which have no real bearing on his special theme".— *JRAS. 1942, p. 142,*

Arsanjani--Nameh-hai Irani. Letters Persian by Montesquie. Translated into Persian by Arsanjani. 8″×4½″, pp. 115 Teheran, 1942. [1397

Bulsara (Sorab J.)—The Religion of Sarathustra Among the Non-Iranian Nations. *JKRCOI*. XXXV, pp. 71-129. [1398

Deals with religious propaganda by Iranians of Pre-Zarathustrian epoch. The spread of Zarathustra's faith throughout the world; Zarathustra's preaching to the Turanians; the faith spreads among the Iranians and other nations; Zarathustrianism in Babylonia; Continuity of the religion among the ancient nations; spread of the faith among prehistoric Ionians and Indians; Zarathustrianism in India in historic times; Spread of Zarathustrianian philosophy and faith in ancient Europe; The vast domain of a Zarathustrian cult in Asia, Europe and Africa; Zarythustrianism in China, and the faith of the Hungarian and allied peoples through considerable ages was the religion of Zarathustra.

Burgess (Charles Henry)--Letters from Persia Written by Charles and Edward Burgess, 1828-1855. Edited by Benjamin Schwarth. The New York Public' Library, New York, 1942. [1399

Coyajee (Jehangir C.)--The House of Sāsān: The Last Phase. *JKRCOI*. XXXV, pp. 43-51. [1400

Points out the various facts that contributed to the downfall of the Sasanians.

Duchesne-Guillemin (J.)--Indo-Iranica. *BSOS*. X, Pt. 4, pp. 925-931, (French text). [1401

Hamzavi (A. H. K.)--Recent Cultural Activities in Iran. *AR*. XXXVIII, pp. 420-424. [1402

A cursory glance at the evolutionary stages through which Iranian culture has moved during the ages.

Harrison (J. V.)--Some Routes in Southern Iran. *GJ*. 99, Pt. 3, pp. 113-129., 7 pl., sketch map. [1403

Henning (W. B.)--Mani's Last Journey. *BSOS*. X, Pt. 4, pp. 941-953. [1404

The most detailed account of Mani's last days is contained in the Coptic 'Narrative of the Crucifixion'. The narrative had been quoted by the Christian Jibra'il in his anti-Manicaean book which was available to al-Beruni.

Herzfeld (Ernst E.)—Iran in the Ancient East. Archaeological Studies presented in the Lowell Lectures at Boston. 10″×6¼″, pp. 374, 131 pl. (8 in colours), 421 figs. Oxford University Press London, 1942. [1405

Embodies the findings of many years of direct observation and study of the remains of successive phase of Iranian civilisation from prehistoric times to the Sasanian era. The author presented the main substance of this work in his Lowell Lectures in Boston during the autumn of 1936, but publication of the result of more recent excavations has necessitated certain expansions, especially in the prehistoric section.

The edition is limited to 300 copies

Holscher (U.),—The Mortuary Temple of Ramses III, (Oriental Institute Publications, Vol. liv) pp. 102. University of Chicago Press, London, 1942. [1406

Kasravi (Syed Ahmad)—Tarikh Mashrutah Iran. History of the Persian Constitution (Persian text). 2nd Edn. 8″×5½″, pp. 400. Teheran, 1941. [1407

Lambton (Ann K. S.)—Modern Persia and the Future. *AR.* XXXVIII, pp. 431-436. [1408

McCown (D. E.)—The Comparative Stratigraphy of Early Iran (Studies in Ancient Oriental Civilisation, No. 23) pp. xvi+65, 18 figs., 1 map. University of Chicago Press, Chicago, 1942. [1409

Minorsky (V.)—Some Early Documents in Persian (I). *JRAS*, 1942, pp. 181-194. [1410

Minovi (M.)—A Note on Persian Grammar. *JRAS*, 1942, pp. 41-37. [1411

Points out how wrong it is to use plural verbs for plural or several subjects in Persian, if the subjects be inanimate or abstract nouns.

Nizamuddin (Mnhammad)—Durar-i-Farsi, Part I. Revised Edn. (Persian text). 7½″×4¾″, pp 116. Azam Steam Press, Hyderabad Deccan), 1942. [1412

Selections from classical and modern poets and prose-writers of Iran suitable as a text-book for the matriculation examination with short biographical sketches of the poets etc.

Riza-zadah,—Farhang i Shah-namah. A Dictionary of Firdausi's Shah-namah. With introduction on Firdausi and his works, etc. (Persian text). 8″×5½″, pp. 52+279, 1 Pl. Teheran, 1942. [1413

Sarkar (Jagadish Narayan)—Mir Jumla: Iran Correspondence. *JBORS.* XXVIII, pp, 190-197. [1414

This paper consists of three letters; two written by Mir Jumla to Khalifa i Sultan, the Wazir of Persia, under Shah Abbas II, are taken from Tabrezi's Golkonda Letters, while the third, the reply of Shah Abbas II to Mir Jumla's offer to joining Persian royal service, is from *Ruqaati Shah Abbas Sani* by Muhmmad Tahir Wahid. A comparative study of all these letters clarify many points regarding Mir Jumla's diplomacy and actions and Mughal-Deccan and Mughal-Persian relations in 17th century.

Schreoder (Eric)—Persian Miniatures in the Fogg Museum of Art. (Hardvard-Radcliff Fine Arts Series), pp. xiii+166, 34 illus. Harvard University Press, Cambridge, Mass, 1942. [1415

Shajarah (Hussain)—Omar Khayyam. Tahqiq dar Rubayyat wa zindegani Khayyam. An Introduction to Khayyam's Rubayyat and Life. (Persian text) 8″×5½″, pp. 380. Teheran, 1942. [1416

Shuhab (Taheri)—Dudman Alavi. History of the Akavi Dynasty of Mazandaran. Translated from the English into Persian by Taheri Shuhab. 8″×5½″, pp. 106. Teheran, 1942. [1417

The translation is from *Topography of and Travels in Mazandaran and Astarabad*, by H. L. Rabino (Gibb Memorial New Series No. 7).

Siddiqi (A. H.)—The Caliphate and Kingship in Mediaeval Persia. 8¾×6″, pp. xi+189. Ashraf, Lahore, 1942. [1418

" The Caliphate was for long the pivot in the history of the political theory of Islam; though the Caliph ceased, by the end

of the ninth century A. D., to be administrative head of expanding Islam and only continued to serve as the symbol of the unity and brotherhood of Islam. Dr. Hasan Siddiqi surveys the relations between the Caliphs and the independent dynasties of Persia down to 1258 A. D., and supplements his survey with a discussion of contemporary political theory. The Shi's movement and the ascendancy of the Turks were the two main features of the third century of Islam; and the theory of the Caliphate, as exposed by Marwardi, representing the juridical view of the pre-Buwayhid period of jurists is recommended for acceptance and urged for analytical study. The Tahirids were staunch supporters of the Abbassid Caliphate, but the Saffarids first occupied an anomalous position and then set the way for curtailing the temporal power of the Caliphs. The Samanids were always champions of orthodoxy and were duly rewarded for their loyalty. When the Buwayhids captured Baghdad, the Caliphs were deprived of a number of their prerogatives, though allowed to retain their *de jure* sovereignty. Th Buwayhid Amirs even proceeded to do away with the formal ceremony of election of the Caliph and to depose him at will".—*JIH. XXII, p. 61.*

"The author has traced the various stages in the development of Sultanate of Persia. He has discussed the theories of Caliphate and Sultanate thoroughly; and has proved that the esthblishment of Sultanate was a necessary consequence of the farcial institution of the Caliphate as it existed in direct opposition to the fundamental principles of Islam". —*LOL. LIII, p. 90.*

Sykes (P. M.)—[South-West Persia: A Political Officer's Diary,] by Sir Arnold Wilson, (London, 1941), See *ABIHI.* IV, No. 1610. [1419

"The late Sir Arnold Wilson started his military career in the 32nd Sikhs. He was ambitious and after passing his Higher Standard in Perisan, decided to travel in Iran, as it is now called. Landing at Bandar Abbas he followed the little known route to Shiraz via Lar, mapping and writing reports. Thence he travelled across Iran to the Caucasus and so to England". *JRAS. 1942, pp. 59-60.*

Tavadia (J. C.)—Some Indo-Iranian Researchers. *JKRCOI* XXXV, pp. 4-40. [1420

Unvala (J. M.)—A Survey of Iranian Studies In No. 1183, pp. 69-99 [1421

Visal (Gulshan)—Selections from the Works of Visal Shirazi and his sons. (Persian text), 8″×5½″, pp. 780, Teheran, 1942. [1422

Wilkinson (J. V. S.)—Fine Persian Manuscripts in the Chester Beatty Collection. *IAL.* XVI, Pt. 1, pp. 1-6, 8 pl. [8423

Wilson (C. E.)—Contributions to the Classical Persian-English Vocabulary. *IsC.* XVI, pp. 94-114; 213-233; 301-315. [1424

This article is continued from *IsC.* XV, p, 509. See *ABIHI.* IV, No. 1611.

Zaden (Kazim)—Tajalliat ruh Iran. On the Periodical Renaissance of the Persian Spirit. (Persian text). 8″×5½″ pp. 96. Teheran, 1942. [1425

Tibet

Ekvall (Robert B.)—Tibetan Pilgrim's Progress. *Asia,* XLII, pp. 11-14; 111-114. [1426

Adventures of seven days on the trail to the Yellow River crossing where Lamas and laymen meet to travel in caravan on the three months' journey to Lhasa.

Gergan (Rev. J.)—A Thousand Tibetan Proverbs and Wise Sayings with short Explanations of Obscure Phrases. English Translation by Rev. Walter Asboe. *JRASBL.* VIII, pp. 157-276. [1427

Gould (Sir Basil)—Elementary Colloquial Tibetan. 8½″×6¾″, pp. 600. London, 1942. [1428

The object of this book is to help people to understand and talk Tibetan as spoken by people in Lhasa today. The plan followed is to take common Tibetan syllables separatly, to discover the meaning of each, to see how syllables unite to form words, and finally, how words and sentences can be analysed back into syllables. The volume is divided into two parts: (a) Word Book; (b) Common Syllables arranged in phonetic order". —*LOL. LIV, p. 22.*

Hamond (Capt. Robert)—Through Western Tibet in 1939. *GJ*. 99, Pt. 1, pp. 1–15, 6 pl., 1 map. [1429

"Describes his expedition to Western Tibet—from Gartok westward to the Shipki pass and Simla in mid-winter.

The first European explorers to these parts were the intrepid Jesuit missionaries, Father Antonio de Andrade and Brother Manuel Marques, who on 30th March 1624 set out from Agra to search for the Christians reported to be living in Western Tibet. After considerable hardship they crossed the Mana pass, 17,890 feet, and reached Tsaparang on the Sutlej, some miles downstream of Daba. On 12th April 1626 a church was founded and for four years the mission flourished; but a revolution broke out in 1630 and the king and the two Jesuits in charge were carried off captive to Leh. The church and mission were sacked and the four hundred converts reduced to slavery. When Francisco de Azavedo, the Visitor, reached Tsaparang in August 1631, he met considerable hostility from the new governor, and with John de Oliveira, crossed the plateau northwards, passing through Shangtse, Hanle, and Gya on their way to Leh...At Leh they obtained permission to preach Christianity in Western Tibet, but the mission seems to have eventully come to an end about 1640, Manuel Marques being last heard of as a prisoner in Tsaparang in 1641".—*Lieut.-Colonel Mason, GJ. 99, p. 13.*

Regmi (D. R.)—The Second Trade Mission to Tibet. *NR.* XII, pp. 406–411. [1430

The Second Trade Mission to Tibet started in 1779 under Mr. Bogle's leadership, but was obliged to return to Calcutta without achieving the end of his mission. The negotiations and the subsequent events are narrated.

For the First Trade Mission to Tibet, see *IHQ* IX, pp. 420–30.

Roerich (George N.)—The Epic of King Kesar of Ling. *JRASBL*, VIII, pp. 277–311. [1431

For more than a century the Kesar Epic, the heroic saga of Folklore, but up to now our knowledge of the various versions of this epic, its genesis, and its influence on the epos of Tibetan and Mongolian nomad tribes, has not advanced very far. The main episode indicates the existence of a primitive Kesar Epic which must have originated among the Tangut and Tibetan tribes of the north-East. The author here gives the various stages in the evolution of the Kesar Epic.

Simon (Walter)—Tibetan *dan*, *chin*, *khin*, *vin* and *ham*. *BSOS*. X, Pt. 4, pp. 854-975. [1432

U. S. Work Projects Administration,—Sino-Tibetan Linguistics. Produced on a Work Projects Administration Project. Sponsored by University of California through A. L. Kroeber, Dept. of Anthropology. Supervised by Robert Shafer and Paul K. Benedict. Berkeley, Calif., 1937-41. [1433

Mesopotamia, Syria, Asia Minor, Palestine

Hyatt (J. P.)—The Treatment of Final Vowels in Early Neo-Bebylonian. $9\frac{3}{4}'' \times 7\frac{1}{4}''$, pp. ix+58. Yale Oriental Series, Vol. XXIII. Yale University Press, New Haven, 1941. [1434

"....investigates in detail some grammatical forms of the Akkadian language in the later Babylonian period (between the twelfth and seventh centuries B.C.), including also a selection of the late Assyrian letters. Its special purpose is to deduce from variant methods of writing the extent to which final vowels in nouns and verbs were still preserved in speech at this period". —*C. J. Gadd, JRAS, 1942, p. 74.*

Kurdian (H.)—An Important Armenian MS in the Greek Miniatures. *JRAS*, 1942, pp, 155-162. [1435

Albright (W. F.)—Archaeology and the Religion of Israel, (The Ayer Lectures of the Colgate-Rochester Divinity School, 1942). pp. xii+238. The John Hopkins Press, Baltimore, 1942. [1436

"....The account of prehistoric art which follows is of interest to the archaeologist and the student of cultural history, though again its bearing on the religion of Israel is somewhat remote. An imaginative-aesthetic stage, from Aurignacian to late Magdalenian in Europe, is first distinguished and shown to be characterised by accuracy of observation and a realism promoted by the magical purpose of this early art, together with a grace and economy of distinctly aesthetic value. The early Chalcoloithic art of southwestern Asia also is classified as imaginative-aesthetic fertility of invention and skill in geometric design being noted as its distinctive qualities".—*Millar Burrows, JAOS. 62, p. 343.*

Albright (W. F.)—The Role of the Canaanites in the History of Civilisation. In No. 1170, pp. 11-50. [1437

Berytus,—Archaeological Studies. Published by the Museum of Archaeology of the American University of Beirut. Vol. VII, Fascicules I and II. pp. 1-138, 18 pl. E. L. Hildreth, Brattleboro, Vermont, 1942. [1438

Boneschi (Paulo)—Three Coins of Judaea and Phoenicia. *JAOS.* 62, pp. 262-266. [1439

A short account of two coins of Judaea and one of Phoenicia preserved in the Numismatic Cabinet of the Museu Historico Nacional (Rio de Janeiro). The first coin is assigned to Simon Maccabaeus the real founder of the of the Hasmonean dynasty; it is of 142/1-135/4 B.C. The second is a small bronze piece belonging to the Roman Procurators of Judaea, struck between A.D. 6/7 and 58/9. The third is a beautiful specimen of the autonomous drachms of Attic, issued at Aradus during the year 174-110 B.C.

Bowman (H.)—Middle East Window. Longmans, London, 1942. [1440

The memoirs of a British educationalist who had a distinguished career for 40 years in the Middle East—accounts of educational and national movement in Egypt and Palestine in the early 20th century and of the manner and humour and of the peoples and personalities with whom the author worked.

Blake (Frank R.)—Studies in Semitic Grammar. *JAOS.* 62, pp. 109-118. [1441

Broneer (O.)—The Lion Monument at Amphipolis. pp. xix+76, 11 pl., 37 illus. Harward University Press, Cambridge, 1941. [1442

Buchthal (Hugo) and Kurz (Otto)—A Handlist of Illuminated Oriental Christian Manuscripts, (Studies of the Warburg Institute Vol. 12). pp. 120. The Warburg Institute, London, 1942. [1443

"....a first and successful attempt to collect the illuminated East Christian manuscripts other than Greek to the year 1500 together with the chief bibliography about them. It comprises as completely as possible the manuscripts with figural compositions

but those with ornamental decoration only in accordance with their importance and elaboration from the artistic point of view Whoever has worked in this field and knows how scattered is the material as well as the references to it, will greatly appreciate the task accomplished by these two authors.

The limitation of the list to manuscripts prior to the year 1500 is based on Buchthal's and Kurz's notion 'that after the fifteenth century the main stream of Byzantine art ceased'. 'Although it is to be admitted that the production of East Christian book-illumination after 1500 declines in quantity and quality, nevertheless the idea of a 'break in the tradition' seems to us not quite justified. The usage of the term 'break' is clearly an application of an historical concept which fits the Latin West by characterizing the great differences between the Mediæval and the Renaissance periods, but in the Christian East the Mediæval ages did not come to an end around 1500 and in the field of manuscript illumination the evidence is manifold that miniature cycles of the sixteenth and seventeenth centuries and occasionally even of the eighteenth merely continued as older, indigenous tradition".—*Kurt Weitzmann, AJA, 48, p. 401.*

Cassute (U.)—The Palace Baal. *NR.* XV, pp. 132-138. [1444

One of the most interesting episodes in the epic about Baal and Mot—that remarkable mythological poem of the ancient Canaanities, written about four milleniums ago, parts of which were unearthed in recent years, together with many other old texts, by the French Archaeological Expedition at Ras Sharma in Syria,—is that telling us about the construction of the Palace of Baal, the great and mighty god of the Canaanites.

Chakravarti (S. N.)—The Origins of Civilisation in Mesopotamia. *JUB.* XI, Pt. 1, pp. 1-15, 1 sketch map 6 pl. [1445

The beginning of the dynastic period of Mesopotamia may be dated to about 3400 B. C. Since at Warka, the ancient Uruk, in Lower Mesopotamia seventeen successive layers of protohistoric remains have been found beneath the layer representing the earliest hisorical times, the date 4500 B.C., may be assigned to the beginning of the predynastic period in Mesopotamia. The last of the prehistoric periods in Babylonia is known from Jemdet Nasr, Kish, Akshak and Eshunna in Akkad, and from Erech Ur, and Shuruppak in Sumer. The Jemdet Nasr period ended in catastrophe. At Jemdet Nasr itself ruins of houses indicate that there was a general outbreak of fire. But at Kish, Shuruppak

and Erech the Jemdet Nasr period is separated from the early dynasty, or archaic Sumerian, period to be identified with the Flood of Sumerialu legend, on which is based the Biblical Deluge story, than that discovered by Sir C. L. Wooley at Ur, for Uta-napishtim, the Sumerian Noah, came from Shuruppak.

The lower Mesopotamia, the early dynastic period is preceded first by the Jandet Nasr period, then by the Uruk and finally by the Al'Ubaid. In India, the Mohenjodaro period has been found to correspond with the early dynasitic and the Amri with the Jemdet Nasr. Thus working back from the third millennium B. C., the civilisation of India and Mesopotamia tend to converge. This seems to indicate that they were differentiated from a common stock. As pointed out by Dr. H. R. Hall (*The Ancient History of the Near East*, London, 1932), in anthropological type the Sumerians of Mesopotamia resemble closely the Dravidians of India, the *Dasa* or *Dasyus* whom the Vedic Aryans encountered when they entered India about 1400 B. C. As there are good reasons for supporting that the Sumerians represented an intrusive element in Mesopotamia, as Sir John Marshall says, the possibility is clearly suggested of India proving ultimately to be the cradle of their civilisation, which in its turn lay at the root of Babylonian, Assyrian and Western Asiatic culture generally. The fact that the Sumerians settled on the plain near the mouth of the Tigris and Euphrates rivers suggests that they came by sea. The writer concludes: that the earliest Indian civilisation was not an importation, but grew in the Indus valley itself.

Conant (K. J.)—A Brief Commentary on Early Mediaeval Church Architecture. With Especial Reference to Lost Monuments. (Lecture given at The John Hopkins University in November 1939). pp. xi+34, 50 pl. The John Hopkins Press, Baltimore, 1942. [1446

Crowfoot (J. W.)—Kenyon, (Kathleen M.) and Sukenik (E. L.)—The Buildings at Samaria. Report of the works of the Joint Expedition in 1935, No. 1. 11″×8½″, pp. xvi+139, 90 pl., 55 text figs. Palestine Exploration Fund London, 1942. [1447

"In the thirty and first year of Asa King of Judah began Omri to reign over Israel, twelve years: six years reigned he in Tirzah. And he bought the hill Samaria of Shemer, for two talents of silver, and built on the hill, and called the name of the

city which he built, after the name of Shemer, owner of the hill, Samaria" (I Kings xvi, 23. 4.). The report deals with the Israelite period; the Hellenistic period; Late periods, and the summit buildings and constructions.

Crowfoot (J. W.)—Syria and the Lebanon: The Prospect. *GJ.* 99, Pt. 3, pp. 130-141. [1448

Delougaz (Pinhas) and Lloyd (Seton)—Presargonic Temples in the Diyala Region. With chapters by Henri Frankfort and Thorkild Jaconson. (The University of Chicago Oriental Institute Publications, Vol. lviii), pp. xvii+320, 213 figs, 28 maps, 1 chart. University of Chicago Press, Chicago, 1942. [1449

A study which gives a clear idea of the development of the Sumerian temple.

Painted Temple—Discovery of the Oldest Wall-Painting in the World. *ILN.* 200, pp. 752-753. [1450

The wall-painting has been discovered in the "Painted Temple" at Tell Uqair in Iraq.

Faust (David Earl)—Contracts from Larsa Dated in the Reign of Rim-Sin, (Yale Oriental Series, Babylonian text Vol. viii), pp. ix+37, 88 pl. Yale University Press, New Haven, 1941. [1451

Larsa is the ancient site covered by the ruins of Senkereh in the southern part of the land first known as Sumer and later as Babylonia. The contents of the book: seventy-six selected contract tablets. With the exception of three, all dated from the reign of Rim-Sin, the last independent ruler of Larsa, who reigned sixty-one years until he was finally vanquished by the great Hammurabi of Babylon.

Field (Henry) and Prostov (Euguene)—Excavations in Uzbekistan, 1937-1939. *AI.* IX, pp. 143-150, 18 illus. [1452

Epstein (Louis M.)—Marriage Laws in the Bible and the Talmud. (Harvard Semitic Series, 12), pp. x+362. Harvard University Press, Cambridge, 1942. [1453

Gelb (Ignace J.)—Hittite Hieroglyphs. (The Oriental Institute of the University of Chicago. Studies in Ancient

Oriental Civilisation, No. 21), pp. xix+75. University of Chicago Press, Chicago, 1942. [1454

Ginsberg (H. L.)—Aramic Studies Today. *JAOS*. 62, pp. 229–238. [1455

Discusses Franz Rosenthal's *Die Aramaistische Forschung seit Th. Noldeke's Veroffehtilichungen*, (Leiden, 1939).

Glidden (Harold W.)—A Comparative Study of the Arabic Nautical Vocabulary from Al-'Aqabah, Transjordan. *JAOS*. 62. pp. 68–72. [1456

Goetze (Albrecht)—The So-Called Intensive of the Semetic Languages. *JAOS*. 62, pp. 1–8. [1457

Goitein (S. D.)—Travels in Yemen: An Account of Joseph Halevy's Journey to Najram in the year 1870 written in San'ani Arabic by his Guide Hayyim Habashush. Edited with detailed Summary in English and a glossary of vernacular words. 9½″×6″, pp. vi+102 English text; vi+138 Arabic text in Hebrew characters. Hebrew University Press, Jerusalem, 1941. [1458

"A debt is owing to the editor of this remarkable work. Halevy wrote no book on the journey during which he recorded six hundred and eighty-five Sabaean inscriptions (thereby increasing more than six-fold the number known) and covered country previously untouched, much of it still untrodden, by Europeans.... It may be noted [that Habshush and not Halevy copied most of the inscriptions. Many of them were in places where Halevy had to lie hidden in such accommodation as could be found, where he could not openly have conducted archaeological investigations, nor even in his guise of a rabbi from Jerusalem collecting alms for the poor of the Holy City; for his journey was s hazardous undertaking even in a day of adventurous journey".—*Hugh Scott, GJ. 99, pp. 272–273.*

Gordlevsky (V.)—The Selkuj State in Asia Minor. (Russian text), pp. 199. Oriental Institute of the Academy of Sciences of the U. S. S. R. Vol. xxxix. 1941. [1459

Deals with the Mongol conquest after the battle of Kose-Dagh; the tribal organisation of the Oghuz; feaudalism in Asia Minor; the sultan and his subjects; artisans and their guilds trade; town-folk; the art of the Seljuks; administration and tribunals; army; court; religious beliefs, etc.

Gordon (Cyrus H.)—[What Mean These Stones?] by Millar Burrows, (New Haven, 1941.), See *ABIHI*. IV, No. 1621. [1460

"For more than a century excavations in Bible land shave been remarkably fruitful. During the last few decades alone, new branches of art, new scripts and languages, and indeed whole civilisations have been recovered from the mounds of the near East and brought to bear on the Bible...The book lucidly covers the methodology, written sources, topography, chronology, history, architecture, artifacts; arts and crafts, institutions, religion, ethics, etc. To those primarily interested in archæology in the narrower sense Chapter IV will be particularly welcome. It deals with the material and secular background of Palestine from Palæolithic times to the close of the New Testament age....Dr. Burrows is to be congratulated on writing a first-rate book that will be indispensable for those studying the Bible or the archæology of the ancient Near East".—*AJA, 46, pp. 284–285.*

Guillaume (Alfred)—Magical Terms in the Old Testament. *JRAS*, 1942, pp. 111–131. [1461

A study of some Hebrew words of magical import is a sequel to the writer's *Prophecy and Divination* (Londen, 1938). The purpose is to supply philological evidence for the existence of sorcery and magic in Israel.

Hayes (William C.)—Ostraka and Name Stones from the Tomb of SenMut (No. 71) at Thebes. (The Metropolitan Museum of Art, Egyptian Expedition Publication. Vol. XV), pp. viii+57, 33 pl. New York, 1942. [1462

"The Senmut concerned in this volume is the well known architect of Queen Hatshepsut's Deir el Bahri temple. Before his death he constructed for himself a tomb, the burial chamber of which lay under the very temple . . . . The author has fortunately been able in various instances to see much more than can safely be read from the plates, excellent as they are. He has done a very thorough job of identifying the individual designs and inscriptions giving appropriate reference to parallels elsewhere". —*T George Allen, AJA. 47, p. 248.*

Heidel (Alexander)—The Babylonian Genesis: The Story of Cration. pp. xi+131, 17 illus, and map. University of Chicago Press, Chicago, 1942. [1463

"... Heidel, however, was fortunate enough to be in a position to utilise to the full the lexical material collected in the Assyrian Dictionary room of the Oriental Institute of the University of Chicago. His translation, therefore, is not noteworthy for its simplicity and lucidity alone; it contains not a few improvements over its predecessors and will prove of considerable valve even to the expert Assyriologist. In the second chapter Heidel gives a translation of the numerous other creation texts current in Babylonia; their brief and usually fragmentary contents have all been translated by various scholars in the course of the past fifty years".—*S. N. Kramer, JAOS. 63, p. 71.*

Herzfeld (Ernst)—Damascus: Studies in Architecture. Pt. I. *AI.* IX, pp. 1–53, 78 illus. [1464

The materials here presented were surveyed and collected between 1608 and 1930 as part of a broader project, sponsored by the Institut de France.

Hyamson (A.)—Palestine: A Policy. Methuen, London, 1942. [1465

The author was for a considerable period in the Immigration Department in Palestine. He therefore writes with knowledge of the Palestine problem.

Ingholt (Harald)—Archaelogical Notes: The Danish Excavations at Hama on the Orontes. *AJA.* 46, pp. 469–476, 16 illus. [1466

During the years 1931–38, a Danish archaeological expedition, sponsored by the Carlsberg Foundation of Copenhagen, Denmark, worked in Syria. The site chosen was Hama on the Orontes, the Old Testament Hamath. The author presents a brief sketch of the main finds.

Ireland (Philip W.)—The Near East: Problems and Prospects. University of Chicago Press, Chicago, 1942. [1467

Adresses delivered by several noted authorities on the Near East at the Harris Institute.

Johnson (Allan Charles) and Goodrich (S. P.)—Papyri in the Princeton University Collection, Vol. III. 9″×6″, pp. 135. Princeton University Press, Princeton, 1942. [1468

Langsdorff (A.) and McCown (D. E.)—Tall-i-Bakum A,

Season of 1932, (Oriental Institute Publications, lix), pp. xi+81, 85 pl., 19 figs. University of Chicago Press, Chicago, 1942. [1469

Leslau (Wolf)—Documents Tigrina; La Societe de Linguistique, Vol. xlviii), pp. 388. Klinckshiek, Paris, 1941. [1470

Grammar and texts of Akkele Gouzay dialect. The grammar is arranged according to subjects and is purely descriptive. The texts are given in Latin script, provided with a word-for-word version and a translation.

—— South-East Semitic (Ethiopic and South-Arabic). *JAOS*. 63, pp. 4-14. [1471

It is generally admitted that Ethiopic and South-Arabic form is a dialectual unity within the Semitic languages, but the problem has not yet been examined in its entirety. The author here examines the problem in details and produces proofs for the dialectual unity of both groups.

Lieberman (S.)—Greek and Jewish Palestine: Studies in the Life and Manners of Jewish Palestine in the II-IV Centuries. C. E. pp. ix-237. The Jewish Theological Seminary, New York, 1942. [1472

Liebesny (Herbrt)—The Administration of Justice in Nuzi. *JAOS*. 63, pp. 128-144. [1473

Lloyd (Seton)—Ruined Cities of Iraq. pp. 112. Oxford University Press, 1942. [1474

Introduces the traveller in Iraq to the principal ancient sites of the country. It gives brief historical and topographical information about the most important cities of Old Mesopotamia. The ruins and excavations of Ur, the dwelling place of Abraham are described with fuller details.

Ludwig (E.)—The Mediterranean: Saga of the Sea. (Translated from the German by Barrows Mussey). pp. 635, Whittelsey House, New York, 1942. [1475

Montgomery (James A.)—Ras Sharma Notes VII: The Ugaritic *Fantasia* of the Gracious and Beautiful Gods. *JAOS*. 62, pp. 49-51. [1476

The Ugaritic composition here partly presented in translation was first published by Virolleaud, under a title of which the above is a translation, in Syria, 1933: 128 ff. It has been republished in all the several subsequent *collectanea* of the Ugaritic texts.

Myers (George H.)—The Dating of Coptic Textiles in the Light of Excavations at Dura-Europos *AI.* IX, pp. 156-157. [1477

Nadel (S. F.)—A Black Byzantium. The Kingdom of Nupe in Nigeria. pp. xv+428, 15 pl., 2 maps. Oxford University Press, London, 1942. [1478

Neilsen (Ditlef)—Der Dreieinige Gott in Religionshistorischer Beleuchtung. Vol. II, Pt. 1, 9″×8″, pp. xvii+250. Copenhagen, 1942. [1479

Treats with the most complicated and controversial subjects, that of the nature of early Semetic religion in the north-west and its relation to Sumerian and Accadian cults.

Orlinsky (Harry M.)—An Indexed Bibliography of the Writings of William Foxwell Albright. pp. xxii+66. American School of Oriental Research, New Haven, 1941. [1480

The bibliography consists of 473 items. It gives a complete list of Albright's contributions to near East studies.

Parker (Richard A) and Dubberstein (Waldo H.)—Babylonian Chronology 626 B. C.-A. D. 45. (The Oriental Institute of the University of Chicago, Studies in Ancient Oriental Civilisation, No. 24), pp. xviii+46. The University of Chicago Press, Chicago, 1942. [1481

"The purely practical value of this book, quite apart from the value of the new material collected in the course of the computations, should commend it to every student of Babylonian, or rather New Eastern, history, especially those interested in the chronology of this period".—*Francis Rue Steele, AJA. 47, p. 256.*

Peirce (H.) Tyler (R.)—Three Byzantine Works of Art. Dumbarton Oaks Papers 2. pp. v+26, 68 illus. Harvard University Press, Cambridge, Mass, 1941. [1482

Perlmann (M.)—Notes on Anti-Christian Propaganda in the Mamluk Empire. *BSOS*. X, Pt. 4, pp. 843-861. [1483

The Jihad spirit of the closing stages of the struggle against the Crusader and the Mongols also played its part in creating agitation against the Christians. It is instructive to find that after about 1250 the tide of theological polemical literature against Christians and Christianity rose to its highest. These movements were fostered with the express purpose of whipping up popular antagonism. Speeches, pamphlets, *forwas* were used to stir the people in the struggle against the Copts, and in particular those holding office of the estates of the emirs.

Pfeiffer (Robert Henry) and Lacheman (Ernest Rene)—Excavations at Nuzi. (Harvard Semitic Series, 13), pp. xiv+104, Harvard University Press, Cambridge, Mass., 1942, [1484

Poliak (A. N.)—The Influence of Chingiz-Khan's Yasa upon the General Organization of the Mamluk State. *BSOS*. X, Pt. 4, pp. 862-876. [1485

The Great Yasa was not only merely a code of criminal and civil law but a system of rules governing the entire political social, military, and economic life of the community which adopted it. The expansion of this system outside the Mongol nation was due to the belief that it was responsible for the extraordinary military success of the mongols in the thirteenth century, and that it might be regarded as a talisman ensuring victories on the battle-field. The general organisation of the Mamluk state was based upon the Yasa.

Schaeffer (C. F. A.)—Excavations at Ras Sharma in North Syria. *Man*, XLII, pp. 91-92. [1486

Summary of a Communication, in connection with ten seasons of excavations ended with the last pre-war campaign at Ras Sharma, the North Syrian Canaanite Bronze Age town, and the capital of the Kingdom of Ugarit.

Scott (Hugh)—In the High Yemen, Murray, London, 1942. [1487

A profusely illustrated and highly informative account of exploration in the Yemen highlands and the Aden Protectorate.

Speiser (E. A.)—Some Sources of Intellectual and Social Progress in the Ancient Near East. In No. 1170, pp. 51-62. [1488

Speiser (E. A.)—An Intrusive Hurro-Hittite Myth. *JAOS*. 62, pp. 98-102. [1489

Sukenik (E. L.)—Studies in Jewish Archæology. pp. vii+105. Azriel Press, for the Museum of Jewish Antiquities, Hebrew University, Jerusalem, 1942. [1490

Tin Soldiers and Noah's Ark Six Hundred Years Ago. *ILN*. 200, pp. 108--109. [1491

Statuets found in the excavations at Wasit in South Iraq.

Van Buren (E. Douglas)—A Collection of Cylinder Seals in the Biblioteca Vaticana. *AJA*, 46, pp. 360-365. 2 pl. [1492

In the third decade of the nineteenth century, the R. P. Maximilian Ryllo, a Polish Jesuit, was sent on a mission to the Near East, including Mesopotamia. Upon his return to Europe in 1838 he offered the small collection of antiquities he had acquired during his travels in homage to the reingning Pontiff, Gregory XVI, who gave orders that they should be placed in the Museo Etrusco of the Vatican which he had recently founded.

The collection comprises fragments of clay tablets and brick-stamps to illustrate the different types of cuneiform characters, and a fragment of a stone relief. An inquiry into the origin of this little collection fills one with admiration for the skill and perspicacity of the reverend Father, which are worthy of the highest praise, for at a time when Assyriological studies were in their infancy, he chose just those seals which would serve to illustrate the art of every period of Babylonian history, from the Early Dynastic to the Neo-Babylonian period, finally making a representative selection of choice Sassanian examples.

Whittemore (Thomas)—The Unveiling of the Byzantine Mosaics in Haghia Sophia in Istambul. *AJA*. 46, pp. 169-171. [1493

A thousand years and more before St. Petter's was consecrated at Rome, Justianian had built his great church at Constantinople and dedicated it to Divine Wisdom, the title of the earlier churh on the same site. It was converted into a mosque when Turks conquered the city. Mosaics have now been uncovered which the author describes.

Henning (W. B.)—An Astronomical Chapter of the Bundahishn. *JRAS*, 1942, pp. 229-248. [1494

Worrell (William H.)—Coptic Texts in the University of Michigan Collection. With a study in the Popular Traditions of Coptic (University of Michigan Studies, Humanistic Series, Vol. 46). 11"×8¾", pp. xiii+375, 11 pl. University of Michigan Press, Ann Arbor, 1942. [1495

This volume combines publication of two types of texts, those from written sources and those from living information. Parts I–V deal with the written sources, Part VI–VII with living tradition. Each of the seven parts is a separate study. The topical headings are: (1) Bible; (2) Apocrypha Literature; (3) Liturgical Texts; (4) Homilies, Martyrdoms, etc; (5) Magic; (5) Secular Literature: (7) Documents, and (8) Letters.

Eastern Asia and Pacific Islands

Coulter (John Wesley)—Fiji: Little India of the Pacific. University of Chicago Press, Chicago, 1942. [1496

A study of the human geography of the Indian population in the Fiji Islands

Decker (John Alviu)—Labour Problems in the Pacific Mandates. Oxford University Press, New York, 1941. [1497

This study deals largely with the mandates of Britain, Australia and New Zealand.

Buss (Claude A.)—War and Diplomacy in Eastern Asia. The Macmillan Company, New York, 1941. [1498

Based on the author's researches in American, French, and German Libraries, from his field observations made while attached to the foreign service of the United States Government and from impressions formed at various times, in Moscow, Berlin and London.

Callis (G.)—Foreign Capital in South East Asia. International Secretariat, Institute of Pacific Relations, New York, 1942. [1499

A comparative survey of the amount of and kinds of foreign capital invested in the Philippines, the Netherlands Indies, Formosa; British Malaya; Thailand, French Indo-China and Burma up to the outbreak of the Second World War.

Edwards (Edward J.)—Thy People, My People. Bruce, Milwaukee, 1941. [1500

A personal history illustrating Catholic missionary work in the Philippine Islands.

Enders (Gordon Bandy)—Foreign Devil: An American Kim in Modern Asia. Simon and Schuster, New York, 1942. [1501

Field (Frederick Vanderbitt)—An Economic Survey of the Pacific Area. Institute of Pacific Relations, New York, 1941–42. [1502

A useful series which contains a wealth of factual information arranged by countries. The area surveyed includes the eastern as well as the western shores of the Pacific Ocean. The following titles appeared: part I, Population and Land Utilisation, by Karp Joseph Pelzer (1941). Part II, Transportation, by Katrine R. C. Greene, and Foreign Trade, by Joseph D. Phillips (1942). Part III, Industrialisation of the Western Pacific, by Kate L. Mitchell (1242).

Greene (Katrine) and Philips (Joseph D.)—Economic Survey of the Pacific Area. Part II—Transportation and Foreign Trade. Institute of Pacific Relations, New York, 1942. [1503

Hayden (Joseph Ralston)—The Philippines: A Study in National Development. Macmillan, New work, 1942. [1504

Gives a very good account of the development of the various political institutions in the Philippines since 1898 and a very good analysis of their working since the inauguration of the Commonwealth in 1935. It includes important notes to every chapter which oontain a mine of bibliographical information as well.

Heras (H.)—[India and the Pacific World], by Kalidas Nag, (Calcutta, 1941). See *ABIHI*. IV, No. 1554. [1505

"....Dr. Nag had been one of the founders of the Greater India Society of Calcutta; this research tour gave him an opportunity to realise the extraordinary sea-faring activities of the ancient Indians in the Pacific once more. His tour, as reflected in the book under review, clearly shows how vast was the area covered by the activities of the ancient Indians throughout the

East. The *Greater India* of the East does extend practically through the whole Pacific world. Relics of these ancient Indian migrations are found not only in the shape of archaelogical remains lately discovered in those countries, but also in many interesting anthropological data and not less absorbing linguistic relics in the languages of those islands. The influence of Sanskrit, for instance, over the *Tagalog* (p. 72), the most common language of the Philippines, is a fact which may arouse great interest in India and may eventually lead to most extraordinary discoveries. These Indian influences on the Pacific are clearly admitted by Dr. Nag to be of Dravidian origin to a great extent (*e.g.* on p. 128). The worship of Siva under different names in the Philippines by both the *Tagalog* and the *Visayas* is also a confirmation of this Dravidian influence in the Pacific islands". —*JIH. XXI, pp. 248–249.*

Horn (Florence)—Orphans of the Pacific. Reynal, New York, 1941. [1506

A report on Philippine politics, economics, public opinion, social and other problems just before the Japanese invasion, by a member of the staff of *Fortune.*

Hudson (Geoffer Francis) Rajchman (Marthe)—An Atlas of Far Eastern Politics. John Day, New York, 1942. [1507

A convenient source of information on maps and in accompanying text

Karp (J. Pelzer) Economic Survey of the Pacific Area. Part I. Population and Land Utilisation, Institute of Pacific Relations, New York, 1942. [1508

Krieger (Herbert W.)—Peoples of the Philippines. (Smithsonian Institute) War Background Studies, Washington, 1942. [1509

MacFadden (Clifford Herbert)—A Bibliography of Pacific Area Maps. Institute of Pacific Relations, New York, 1941. [1510

A valuable list with comments and descriptions.

Miller (Charles Constant)—Black Borneo. Modern Age Books, New York, 1942. [1511

Light on the people and country of darkness Borneo by an explorer born in Java, according to whom the Island is a treasure-house of all sorts of natural wealth.

Mitchell (Kate L.)—Industrialization of the Western Pacific. Institute of Pacific Relations, New York, 1942. [1512

Useful contribution to the study of industrialisation in the Western Pacific.

Peffer (Natheniel)—Basis for Peace in the Far East. New York, 1942. [1513

Lays down what he believes to be the essentials of a sound peace settlements in the Far East, the complete destruction of Japan's military and political power, accompanied by an assurance to the people that once their political ambitions have been forsaken they can have access to raw materials and trade outlets of the Orient, the recognition of the complete international areas in South-eastern Asia; and independence for India.

Porter (Catherine)—Crisis in the Philippines. Knopf, New York, 1942. [1514

A compact handbook of the political and economic information up to the Japanese invasion.

Quigley (Harold Scott)—Far Eastern War, 1937-1941. World Peace Foundation, Boston, 1942. [1515

Review of events in China from July 1937 to December 1941, with maps, documentary appendices and bibliography.

Romulo (Carlos P.)—I Saw the Fall of the Philippines. Doubleday, Garden City, 1942· [1516

A vivid and first-hand description by an eminent Filipino of the Japanese attack and of the gallant defence of the Islands by the Filipinos against heavy odds on Bantaan.

Rupert (Emerson), Mills (Lennox A.) and Thompson (Virginia)—Government and Nationalism in South-East Asia. I. P. R. Inquiry Series. Institute of Pacific Relations, New York, 1942. [1517

Prof. Mills has written the section of the Government of South-East Asia, in which he gives a relatively short description of the governmental structure in the various countries of the region. Miss Virginia Thompson writes a section on what was the logical and necessary consequences of foreign control and the introduction

of Western principles into Eastern society, namely, the development of nationalism and the nationalist movement among the native peoples. Both sections are brought together by a general introduction by Rupert Emerson.

Shepherd (Jack)—Industry in South-East Asia. Institute of Pacific Relations, New York, 1941. [1518

Industrial development in South-East Asia before the war.

Toledo Museum of Art,—North eastern Asiatic Art, Korea, Manchuria, Mongolia and Tibet. Catalogue on an exhibition at the Toledo Museum of Art. 47 pp. unnumbered, 11 pl. Toledo Museum of Art, Toledo, Ohio, 1942. [1519

"....No attempt has been made to point out the culture interelations which were particularly significant between Tibet and Mongolia, Manchuria and Korea. Moreover, like so much that has been written on Oriental Art, this leaves one with an impression of beautifully worded descriptions in which the author has sought to create a pleasantly exotic atmosphere, with little regard for facts. This is particularly apparent in the Tibetan portion where quantity and quality of the inaccuracies render the description completely valueless for reference."—*Schuyler Cammann, JVOS. 62, pp. 347.*

SECTION IV

Islamic World

Abbott (Nabia)—Aishah, The Beloved of Mohammed. pp. xi+230, 1 pl., 1 map. University of Chicago Press, Chicago, 1942. [1520

"....The fact is that Mohammed's favourite wife is not of sufficient importance to deserve a book to herself, and the only way to make such a book is to retell Muslim history, though nothing is known of Aishah's share in it or feelings about it. Aisha is the only proper name which is not carefully translated; it should be A'ishah, but this would not look well on the title-page and would have put off the general public. There is a lot of padding, 'Little did this young Aishah with her zest for a full life, then know that she was destined to outlive her one aged husband by nearly half a century to be spent in childless widowhood in a still much-married soceity'. Miss Abbot seems to think that Mohammed was the only elderly man to marry a very young wife. He was not, but his child-wife was more lucky than many".—A. S. Tritton, *BSOS.* XI, p. 221.

Abdul-Hakim (Khalifa)—Religious Experience or the Prophetic Consciousness. *IsC.* XVI. pp. 153-160. [1521

All the mystics of Islam have believed in the validity of religious experience. Religious experience has been examined from the psychological and metaphysical as well as the exiological point of view. In this paper the author attempts to give a sketch of the points of view adopted by some of the chief thinkers and mystics.

Ahmad (Ilyas)—The Social Contact and the Foundations of the Islamic State. *IJPS.* IV, pp. 132-169; 284-303. [1522

Ahmad (M. U.)—Free-Will and Fatalism in Islam. *IsC.* XVI, pp. 37-46. [1523

Islam maintains that free-will and fatalism are not mutually exculsive; on the contrary, they are perfectly compatible with

each other such that a man may be both free and predestined at the same time. Fatalism, in Islam, means prevision of God about the future which the individual freely realises in his life-time. Free-will and fatalism, in other words, represent rather two aspects of the same spiritual development in man. It is only when man realises the vital connection of his spiritual self with the absolute through knowledge, prayer and self-culture that he is enabled to discover the common basis of the identity between free-will and fatalism in the absolute.

Amin Jung (A. H.)—Islamic Mysticism: Taṣaw-wuf in Theory and in Practice. *IsC.* XVI, pp. 264-278. [1524

Barbour (Nevill)—Islam and the Modern World. *GM.* XV, VI, pp. 258-269, 14 illus. [1525

The largest Mohammedan communities in Europe today are said to be found in Yugoslavia, in the province of Bosnia and Herzegovina.

Bohdanourez (L.)—The Muslims in Poland: Their Origin, History and Cultural Life. *JRAS*, 1942, pp. 163-180. [1526

Britton (Nancy Pence)—Pre-Mameluke Tirāz in the Newberry Collection. *AI.* IX, pp. 158-166, 25 illus. [1527

Childe (V. Gordon)—Ceramic Art in Early Islam. *Aty.* XVI, pp. 353-358. [1528

Choudhury (M. L. Roy)—Introduction to the Study of Music in Islam. *CR.* 85, pp. 191-194. [1529

Della Vida (G. Levi)—Muḥammad Ibn Ḥabīb's 'Matronymics of Poets'. *JAOS.* 62, pp. 156-171. [1530

A study of Ibn Habīb's writings.

Drower (E. S.)—Peacock Angel: Being some Account of the Votaries of the Yazidi tribe and their Sanctuaries. $8\frac{3}{4}'' \times 5\frac{1}{2}''$, pp. x+214, illus. Murray, London, 1941. [1531

".... This Journal is more concerned with the account of the Yazidis. Lady Drower made no serious attempt to study their doctrine; fortune was against her as she did not meet the keeper of the shrine who might have enlightened her and she felt too much a guest to be a pertinacious inquirer. This book is a record of what she saw and heard. Some statements contradict the Encyclopaedia

of Islam....The conclusion reached is that the worship of nature lies behind much of the religion of the Yazidis".—*A. S. Tritton, JRAS, 1942, pp. 58-59.*

Dugin (L. S.)—The Kashfu-i-Maḥjūb of Abū - Ḥasan 'Alī al-Jullābī. *JRASBL*. VIII, pp. 315-379. [1532

A study of the language, style and contents of the *Kashfu-l-Maḥjūb*. and the time of its composition, and takes stock of its various editions translations, and of its existing manuscripts.

Dunlop (D. M.)—The Dhunnunids of Toledo. *JRAS*, 1942, pp. 77-96. [1533

The Dhunnunids, like other prominent families of Andalus, were originally Berbers not Arabs. Some of the Berber tribe Huwārah passed over with Ṭāriq from Africa to Spain at the time of the Moslem conquest, and among their descendants were the Banū dhī'n-Nūn.

Ettinghausen (Richard)—Painting in the Fatimid Period: A Reconstruction. *AI*. IX, pp. 112-124, 32 illus. [1534

Faris (Nabih Amin)—Al-Iklil (al-Juz' al-Thamin). Arabic text of *Antiquities of South Arabia*. Oriental Text Series No. 7. 9"×6", pp. 276. Princeton University Press, Princeton, 1941. [1535

Foruqi (H. E.)—Kulliyat i Sadi. The Complete Works of Sheikh Sa'di Shirazi (Persian text). Edited and Corrected. 8"×5½", pp. 144. Teheran, 1942. [1536

Fyzee (A. A. A.)—A Shi'ite Creed of Muḥammad Ibn 'Alī, called Ibn Babawaih. (Islamic Research Association Series No. 9), 6¾"×4¼", pp. 144. Oxford University Press, Bombay, 1942. [1537

"The study of the early Shi'ite creed, so valuable for the understanding of the development of dogmatics in Islam, has not yet been undertaken on an adequate scale. The creed of Ibn Babawayhi (died 381/991). *Risālatu'l-I'tiqādāti'l Imāmiya*, is of great importance. The anthor, better known as *Shaykh Sadūq*, was one of the greatest doctors of the Shi'a and composed one of the four books of canonical tradition. And the *Risāla* is one of the earliest Shi'ite creeds extant. The Arabic text has been frequently printed in the East (Tehran. Najaf, Delhi), but no

adequate translation has so far appeared. This work consists of a translation, with an introduction, comparative notes from parallel creeds and full indexes. It is hoped that it will prove of interest not only to specialists but also to laymen interested in the subject *LOL. LIV, p. 13.*

"Principal Fyzee in his introduction suggests that a study of Shi'ite theology will throw light on the beginnings of Muslim thought. The present tract does not bear this out. None of the theology is early: the divison of the attributes of essence and activity seems to be first found in 'Abbād, that those of activity are orginated belongs to al-Jubbā'ī, that those of essence deny their oposites to God is stated by Ibn al-Nrarrām. That creation is still going on may be the doctrine sometimes ascribed to al-Nazzām, if it may be the orthodoxy of al-Ash'ari"—*A. S. Tritton, BSOS, XI, pp. 223–224.*

See also *JBBRAS*, 19, p. 79.

Gilani (Syed Manazir Ahsan)—Tadween-e-Fiqh (Codification of Muslim Law) Urdu text. *JOM*. IX, pp. 22–101. **[1538**

Goitein (S. D.)—The Origin of the Vizierate and its True Character. *IsC*. XVI, pp. 255–263; 380–392. **[1539**

The Vizierate is so typical a feauture of the Muslim state that the very term vizir has come to be internationally accepted in the sense of prime-minister with unrestricted powers in an oriental government. The author here attempts to sketch the true character of this important office.

Hmidullah (M.)—Muslim Conduct of State. *IsC*. XVI, pp. 57–71; 161–181; 316–338. **[1540**

A treatise on Muslim public international law, consisting of the laws of war, peace and neutrality together with precedents from orthodox practice. This article in continued from *IsC*. XV, p. 316. See *ABIHI*. IV, No. 1671.

Hasan (Hadi)—The Poet Radiu'd-Din of Nishapur: His life and times *AP*. XIII, pp. 446–454; 496–507. **[1541**

Husain (Shaikh Chand)—The Majmū'a-I-Rāz of Mīr Muḥammad Ṣāliḥ Kashfī. *JBBRAS*. 18, pp. 31–68. **[1542**

Husaini (Q. S. Kalimullah)—Nuquduz-Zawahir Wa'Uqudu' l-Jawahir by Rashidu'd-Din Muhammad b. Muhammad b. Abdu'l-Jalil. *JOM*. IX, pp. 42–48. **[1543**

Ivanow (W.)—Ismaili Tradition Concerning the Rise of the Fatimids. (Islamic Research Series No. 10), $7\frac{1}{2}'' \times 5\frac{1}{2}''$, pp. xxii+340+113. Oxford University Press, Bombay, 1942. **[1544**

"The subject of this book is defined by its title; it does not assess the value of the story against that told by the general histories. It contains descriptions of the earliest Ismaili books, discussions of various points, translations of authorities, and some texts, two of which are not translated....Occasionally a correction is indicated in the notes, but elsewhere the editor translates what he thinks ought to be there without noting the divergence. In many places the vowels which have been added to the text are wrong. The texts vary; one shows many errors in grammar which may. of course, be due to ignorant copyists...... Mr. Ivanow points out that historical notes in works on theology are not reliable because history is written to illustrate religious ideas. The patriarchs of the Bible are roped in as example of Ismaili ideas. An interesting and provocative book".—*A. S. Tritton BSOS. XI, pp. 222-223.*

"....Mr. Ivanow's thesis that Isma'ilism 'was probaly the most ruthlessly consistent development of the earliest principle of Islam' remains to be examined by other scholars and historians. His thesis may be true, but the same can also be said of many creeds in Islam, such as Mutazilsm, Shi'ism, Sufism. To prove his thesis, Mr. Ivanow discredits Sh'ism as having taken 'the form of absurd and fantastic sectarian beliefs', and tries to eastablish the superiority of Isma'ilism over Shi'ism, going so far as to say that 'Isma'ilism anticipated many advanced phases in the evolution of general Islamic thought'. It would have been, however, better if the learned author had substantiated his statement by giving concrete instances and by tracing the parallel developments of these two movements. Remarkable for its all-absorbing eclecticism, Isma'ilism has, in our opinion, borrowed more from sister movements than given to them. As a matter of fact we know from the Isma'ili sources that the Isma'ilisms of different schools invented ideological considerations from time to time to suit the changing circumstances in which they found themselves. The conception of *Imamat,* on which the whole structure of Isma'ili theology is based, is purely a Shi'ite doctrine, to which Isma'lis added the principles of natiq, *mustaqarr, mustwada, etc.,* after the 'rupture, was complete".. —*H. F. al-Hamdani, JUB, XII. Pt. 1, p. 82.*

"The work deals with the original Ismaili tradition concerning the rise of the Fatimid dynasty in North Africa and Egypt, in

909 A. D. It is collected from gennuine Ismaili work which have hitherto remained secret, and were never examined for historical research. The purpose of this volume is to collect all available information to systematise it and as for as possible, analyse its implications and intrinsic value, without any regard to the age-long controversy concerning the Fatimids. It traces their history before the migration of the Maghrib, their part in the Syrian insurrection, expectations of the masses connected with them, analyses the wellknown legend of Abu'l-lah ibn al-Qaddah, and offers the original Arabic text and an English translation of several extracts from some of the original Islamic works".—*LOL. LIV, p. 13.*

Khan (Abdul-Muid) Ibn-Abi-'Aun: A Literature of the Century. *IsC.* XVI, pp. 202-212. [1545

Klein (Walter C.)—Al-Ibanan 'Aun: Usul Ad-Diyanah (The Elucidation of Islam's Foundation). A Translation with introduction and notes. (American Oriental Society's Vol. XIX), pp. xiv+143. American Oriental Society, New Haven, Conn. 1941. [1546

The refinement and subtleties of Islamic theology are set forth in this work by al-Ash'ari, a 10th century master of Moslem religious thought. The work is designed not only for the specialist in Islamic studies but also for the Christian theologian and for students of religion generally.

Kraus (Paul)—Jābir ibn Hayyān. Contribution à l'histoire des edées scientifiques dans l'Islam, (Mémoires de l'Institut d'Egypt, tome xliv). Vol. II, pp. lxv+214. Imprimerie de l'Institut Français d'Archeologie Orientale. Le Caire, 1942. [1547

Lichtenstaedter (Ilse)—Fraternization (Mu'āhāt) in Early Islamic Society. *IsC.* XVI, pp. 47-52. [1548

When Mohammad preached the fraternity of Islam and abolished the ancient ties of family and tribe, he soon realised the necessity of substituting other ties for those he had declared to be null and void. He thereafter, tried to bring his followers into closer union by introducting Nu'akhāt, or brotherhood between each pair of his congregation. The writer here discusses this Mu'āhāt.

Maududi (Syed Abul Ala)—Towards Understanding of Islam. 7½"×5", Allahabad, 1942. [1549

This book is a study towards better understanding of the religion and teachings of Islam. The author has doubtlessly succeeded in presenting the most systematic and logical conception of Islam and has built a coherent and organic structure of human life on the basis of his conception, giving a comprehensive and lucid account of what this religion in reality is.

Mansbach (Willy)—*Laesion Enormis* in Mohammadan Law. *BSOS.* X, Pt. 4, pp. 877–884. [1550

Muhammaden Law leaves it entirely to the parties to make their own bargain. They can fix any price they like; there is no rule demanding its fairness or adequacy. Consequently there is also no remedy against a bargain solely on the ground that the one party has sufferred a loss by reason of disproportion between his own and the other party's presentations. Yet inadequacy of prices is not without importance in the Law of Sale and Hire. In its desire to protect minors, Waqfs, and State Treasury from unprofitable transactions, Muhammadan Law has made inadequacy of price a ground for relief when the bargain has been made on behalf of such person or institutions.

Mayer (L. A.)—Two Rock-Crystal carvings of the Fatimid Period. *AI.* IX, pp. 166–168, 2 illus. [1551

Mendelsohn (I.) and Jeffery (A.)—The Orthography of the Samarqand Qur'an Codex. *JAOS.* 62, pp. 175-195. [1552

The Library of Columbia University has recently acquired a copy of the Pissareff photographic reproduction of the famous Samarqand Codex of the Quran, which has made it possible for the writers to take up the long overdue task of a re-examination introduced to the attention of the learned world in 1870 by a notice in Petzholdt's *Neuer Anzeiger fur Bibliographie und Bibliothekeswissenchaft.*

Miller (Barnette)—The Palace School of Mohammad the Conqueror. (Harvard Historical Monograph), pp. 226, Harvard University Press, 1942. [1553

The book is a second instalment of Professor B. Miller's series of works on the palace institutions of the Ottoman Sultans. In the first volume: 'Beyond the Sublime Porte' (1931), the

author presented the general history and description of the Grand Seraglio, and the picture will be completed by a further study on the political influence of the royal harem. The present second volume is devoted to the history of the school which functioned in the palace from A. D. 1472 to A. D. 1922, in view of preparing a staff of civil and military officials".—*LOL. LIII ,p. 7.*

Minorsky (V.)—The Poetry of Shāh Ismail I. *BSOS.* X, pp. 1007-1053a. [1554

Muhazzab—Alam Nou Islam. Being a Persian Translation of the Arabic Translation of 'New World of Islam' by L. Stoddard. 8″×5½″. pp. 442. Teheran, 1942. [1555

Nag (Kalidas)—[The Law of War and Peace in Islam], by Majid Khadduri, (London, 1941). See *ABIHI.* IV. No. 1682. [1556

"....a somewhat bald and dry description of the early Islamic States which had very little time to bother about Laws in an age when their violation was more of a rule than an exception. The major part of the book is devoted to the discussion of the Law of War in Islam, already discussed by Mon. Clement Huart, *(Le Droit ge la Guerre: Revue du Monde Musulman,* 1907*).* In a section on the Law of peace the author attempts to demonstrate that the Islamic conquerors were about to develop some convention with regard to Treaty, Arbitration, Status, etc., in relation to the non-Muslim peoples. But he admits that 'in its origin Muslim international law was only a temporary institution until the whole World should be Islamic. If the mission of Islam, therefore, were wholly carried out, the *raison d'etre* of a Muslim International Law would be non-existent'. With such a psychology and historical background it would be difficult to expect a phenomenal growth of international law properly. so called". —*JGIS. IX, Pt. 2, p. 143.*

Mainar (S. Muhammad Husayn)—Some Tenets of Islam. *AOR.* VI, pp. 1-13, of Arabic, Persian and Urdu section. [1557

Islam—its significance, idea of religion, idea of brotherhood, exhortation to unity, sectarianism, creed and code of Islam, duty of men, toieration, etc. Attempts to find answers to these topics from the teachings of the Quran.

Popper (W.)—Abu'l-Haḥāsin: Extracts from his Chronicle entitled Hawādith al-duhur fi mada'l-aiyām wāl-shuhūr. 4 Vols. 4 to. Brill, Leiden, 1930-42 [1558

Serjeant (R. B.)—Material for a history of Islamic Textiles up to the Mongol Conquest. *AI.* IX, pp. 54–92. [1559

Sharif (M. M.)--Iqbal's Conception of God. *IsC.* XVI, pp. 291-300. [1560

Sherwani (H. K.)—Studies in the History of Early Muslim Political Thought and Administration. $8\frac{1}{2}'' \times 5''$, pp. ix+290. Ashraf, Lahore, 1942. [1561

"....Prof. Sherwani cautions his reader that early Muslim thought was purely oriental in essence, with its muititude of illustrations from Persian, Arabic and Indian sources, in spite of its having been inspired by the translations of Greek authors into Syriac and Arabic. Ibn Abi'r-Ṛabi (Cir. 830 A. D.) who was the earliest writer on politics of Islam, was dominated by ethical considerations and upheld the idea of complete equality of all races and religions. He stands midway between the concepts of State omnipotence and of individualism, and though he advises state officials to study history he generally ignores history in his enunciation of the principles of successful statehood.......... Mahmud Gowan (D. 1481), the great Bahmani Wazir, of whom our author has given a full-dress biography, is the last of the thinkers and writers dealt with in the book. In the last chapter the chief headings of political theory like the origin and the form of the state, sovereignty and state interferece are traced, as evolved in the writings of the personalities treated above; and these, giving only as illustrations of the rich crop of Muslim political thought, will justify Indian teachers of political theory in demanding a place for Muslim, Chinese and Hindu political thought in the scheme of the study of politics which, at present, is bent almost wholly in the direction of European thought and tradition. Our author has done, by this study in the history and range of Muslim political thinkers, a real service towards the elevation of oriental political theory to a plane of equality with that of the west".— *JIH. XXII, pp. 63–64.*

"...In order to lead us to the right perspective, Professor Sherwani first surveys, rather too cursorily, the political thought of the chief exponents of the East; Confucius, Mencius, Kautylia and Ibn Khaldun. As the political thought of Muslim thinkers is mainly based on the teaching of the *Qurān,* he justly deems it necessary to enunciate the Quaranic conception of the State. Professor Sherwani rightly protests against the tendency of the European writers to regard political absolutism as exclusively Oriental. Political absolutism may take both healthier and

unhealthier forms. It may become a necessity in the life of a nation or it may be superimposed by sheer force. As such it is a universal manifestation and cannot be denounced as an ineradicable vice of the Oriental mind".—*S. Vahiduddin, AP. XIV, p. 423.*

Shirazi (Allamah Qutb-uddin)--Durrat ul Taj. Philosophy and Retoric of the Seventh (hijrat) Century. Persian text, corrected by Prof. Mashkat. 8″×5½″, pp. 840. Teheran 1942. [1562

Shushtery (A. M. A.)--Outlines of Islamic Culture. Foreword by Sir Abdul Qadir. Vol. I-Historical and Cultural Aspects. Vol. II-Philosophical and Theological Aspects. pp. xxiv+802+viii. Bangalore City, 1942. [1563

"....Beginning with the life of the Prophet and the spread of Islam till about 750 A.D.—which stage of expansion is illustrated with a map—Prof. Shushtery surveys, in brief compass, the fortunes of Islam in Egypt, Iraq, Iran, China, the territories of the U. S. S. R., Turkey, Central and Northern Africa, the Malay Archipelago and, finally India. In summing up the more important factors that have been promoting the spread of Islam in India, he puts missionary activities on the part of Sufi thinkers at the end of his enumeration of the factors and holds that the fundamental question of religion between Hindus and Muslims in India can be solved only when all Indians shall become more national and less religious-minded".—*JIH. XXI, p. 243.*

Simsar (A. Mehmed)--Arabic Treasures at Princeton. *Asia,* XLII, pp. 125-126, 1 pl. [1564

A note to Point out the richness of the Garret collection.

Sternbach (L.)--The Muhammadans in Poland. *IsC.* XVI, pp. 371-378. [1565

Tritton (A. S.)--Foreign Influence on Muslim Theology. *BSOS.* X, Pt. 4, pp. 837-842. [1566

A short study proving the founder of Islam owed much to other religions; those who built up its theology were equally in their debt.

—— [The Law of War and Peace in Islam], by Majid Khadduri, (London, 1941), See *ABIHI.* IV, No. 1682. [1567

"In a study of Muslim law it is a mistake to combine the practice of the state with the theories of the lawyers, for the law developed in a vacuum and often had nothing to do with the facts of government. This cleavage is best seen in the doctrine of the imam. There are many theories how the imam should be appointed but they are not based on what happened when one rule succeeded another. The laws of war do agree largely with practice but this may be changed. Dr. Khadduri makes the mistake of assuming that law and practice are one. He has also ignored an important text, it is not even mentioned in the bibliography, the fragments of Tabari's work on the differences between the schools of law. The use of this book would have changed some of his conclusions and made his work fuller. Dr. Khadduri does not mention a matter of discipline, whether a soldier might engage in single combat without the permission of his commander. He mentions the use of siege artillery but not the further question whether it was allowed when captive Muslims were in the town or fort and might suffer from the missiles. He says, without qualification, that a Muslim woman could grant safe conduct to a stranger; some lawyers denied this".— *JRAS, 1942, pp. 72-73.*

Tritton (A. S.)--[Rasā'il Falsafiyya, by Muḥammad b. Zakariyā al-Rāzi. Part I. Edited by P. Kraus, (Cairo, 1939). See *ABIHI*. III, No. 2133. **[1568**

"Al-Rāzi was the greatest of the Muslim physicians and a philosopher who went his own way......As this volume is a first instalment it is hardly fair to review it as a work on philosophy. It is a mixed bag. There are works on ethics in the form and language in which the author wrote them, one on philosophy which may be his, Persian version of parts of his books taken from refutations by his opponents, and extracts from Arab authors who quoted and contradicted him. There is also an account of the deputation between al-Razi and an Isma'ili". —*JRAS*, *1941*, pp. 279-280.

Valiuddin (Mir)--The Conception of Self-Determination in Islamic Mysticism. *HA*. Study No. 3, pp, 1-6. **[1569**

—— The Theory of Emanation, (Urdu text). *JOM*. IX, pp. 1-21. **[1570**

Discusses the theory of Emanation or Descent (i. e. the Origin of Things) as presented by the mystics of Islam.

SECTION V

MICELLANEOUS

(*Pertaining to countries not included in this work but having reference to Indology*).

Glanville (S. R. K.)—The Legacy of Egypt. $7\frac{1}{2}'' \times 5''$, pp. 444, 34 pl., 14 text-figs. Clarendon Press, Oxford U. P. London, 1942. [1571

Lanyon-Origil (P. A.)—The Easter Island Script. *JPS*. 51, pp. 187–190. [1572

A note on the subject of a comparison of the Easter Island script and that of the Mohenjo Daro seals. The writer says, "Whether the symbols are letters of a now-forgotten alphabet or are mere ideographs it is impossible to state with any degree of certainty, but the truth would appear—from the experience of Bishop Jaussen of Tahiti recounted by Casey aud others—to lie between the two. The Easter Island of each individual character is unknown but when arranged in groups a certain amount of significance should come to the surface. It is more generally agreed that in reading, the tablets must be reversed at the end of each line of characters. The Mohenjo Daro or Middle-Indus script is said to be read from right to left, in common with the Persi-Arabic or the Hindi and Semitic languages, the Hebrew and the Hamitic Tuareg, to name but a few parallel examples ......Mr. Billimoria (partially summing up the results of other researchers) and Mr. Kenyon have established the existence of Similar characters in N. W. India and Australia respectively. Mr. Billimoria quotes a number of scholars......as noting connections between the Indus script and the ancient characters of northern China".

MacGuire (Paul)—Westward the Course. Morrow, New York, 1942. [1573

A popular description of the land and people of the East Indies and Australasia.

Martinovitch (N.)—Another Turkish Iron Cage. *JAOS*. 62, p. 140. [1574

A short note to point out that there is sufficient evidence for the existence of a custom to confine person in an iron cage.

Merrill (T. Frederick)—Japan and the Opium Menace. With a Foreword by Joseph P. Chamberlin. Pubiished jointly by the Foreign Policy Association and the International Secretariat, New York, 1942. [1575

Smith (William Stevenson)--Ancient Egypt as Represented in the Museum of Fine Arts. pp. 175, 117 figs. Museum of Fine Arts, Boston, 1942. [1576

Steindorff (George) and Seele (Keith C.)--When Egypt Rules the East. pp. xvi+282, 109 illus. University of Chicago Press, Chicago, 1942. [1577

Sternbach (Ludwik)--Simple Social and Legal Institutions in Ancient India and in Ancient Mexico *PO*. VI, pp. 43-56. [1578

Tai Chi Pao--The Cultural Relationship of India and China *M-B*. 50, pp. 125-127. [1579

Torrey (Charles C.)--Notes on the Greek Texts of Enoch. *JAOS*. 62, pp. 52-60. [1580

The aim of the notes is twofold: first, to restore the true meaning, and as far as possible the original (Semetic) form, in passages known to be obscure and presumably corrupt; second, to establish finally—that which has not hitherto been established--the original language of the book in each of its parts.

Von Grunebaum (Gustave E.)--Greek Form Elements in the Arabian Nighis. *JAOS*. 62, pp. 277-292. [1581

Considerable effort has been developed to the literay analysis of the Arabian Nights. Indian contribution as weil as the Persian, the Arabic element as well as the Jewish, the Babylonian and the Egyptian heritage, the influence of the Crusaders: all have been established with fair accuracy. The author now adds Greek influence.

Wilder (Donald N.)--Pagan and Christian Egypt: An Exhibition. *AI*. IX, pp. 150-156. [1582

A short note to point out that there is sufficient evidence for the existence of a custom to confine persons in a iron cage.

Merrill (T. Frederick)—*Japan and the Opium Menace.* With a Foreword by Joseph P. Chamberlain. Published jointly by the Foreign Policy Association and the International Secretariat, New York, 1942. [1575

Smith (William Stevenson)—*Ancient Egypt as Represented in the Museum of Fine Arts.* pp. 175, 117 figs. Museum of Fine Arts, Boston, 1942. [1576

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Tai Chi Rao—The Cultural Relationship of India and China. *MR*, 36, pp. 125-127. [1579

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Wilber (Donald N.)—Pagan and Christian Egypt: An Exhibition. *AA*, 4K, pp. 180-1. [1582

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